

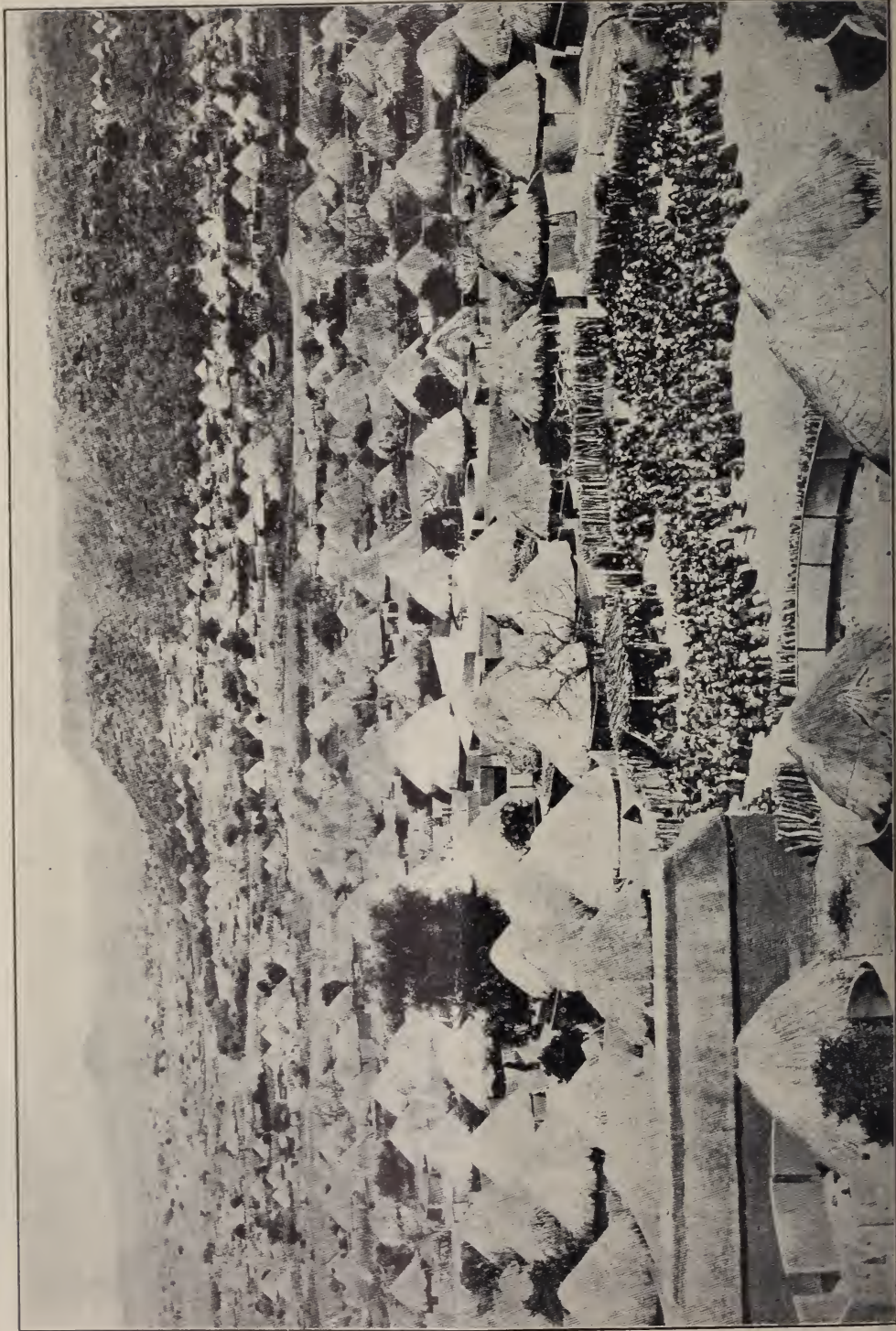
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MA JHUDI A KRAAL CITY OF TEN THOUSAND PEOPLE IN SOUTH AFRICA

Life and Light

VOL. XXXVI

MAY, 1906

No. 5

MISSIONARY PERSONALS. Word comes to us by cable from Yap that Miss Annette A. Palmer, for more than twenty years a missionary of the W. B. M. I. in Ponape, died early in February after a brief illness with peritonitis. No other details are given, but we know that Miss Foss, her long-time friend and associate, had just been ordered to start on her furlough at the first possible minute, to escape if possible a complete breakdown.

Miss H. Juliette Gilson, who has been for seven years connected with the mission in East Central Africa, has just arrived in this country, *via* England, for her greatly needed furlough.

PARTNERS IN DISTRESS. Since the fire a few months ago, when the type for our mailing lists was destroyed, LIFE AND LIGHT has been obliged, as a matter of economy, to adopt a new system of mailing. The change has involved a great amount of work, and mistakes have almost inevitably been made, mistakes which we trust will not recur. We ask our subscribers to be patient, and assure them that we make every effort to secure accuracy and promptness in distributing the magazine. Please notice that henceforth the label giving date of subscription is on the wrapper, not the cover of the magazine. In case of delay or error please notify Miss Helen S. Conley.

A NEW STEP IN JAPAN. From the beginning of 1906 all the Japanese churches founded by the American Board will be self-supporting and self-controlling. The Board will give 6,000 *yen*, about \$3,000, to the funds of the Japanese Home Missionary Society, to be distributed over a period of three years, after which no financial aid will be asked from America. There are 99 of these churches, with about 12,000 members, and some of them are still weak. But the stronger churches mean to care for the feebler, and that they can take such a step just now, when they still feel so keenly the great cost and loss of the war, shows a devotion and courage worthy of highest praise. It means, doubtless, that the national spirit is asserting itself in church matters, and they are as ready to give for

their religion and their Master as they have been to give for their country. The missionaries will give themselves to evangelistic and educational work, and in both these directions new and wonderful opportunities are constantly appearing, and the need of funds to meet the new calls is greater than ever. With less than one fourth of one per cent of the Japanese people professing Christians, this is no time to relax our effort; we should rather double our zeal and our gifts.

HOME MISSIONS *The True News*, a bright little fortnightly, partly in IN INDIA. Tamil, partly in English, published in Pasumalai in the Madura mission field, tells us of the organization of the National Missionary Society of India, a society for the evangelization of the untouched portions of that great country. It is cause for great thanksgiving that the Indian Protestant community has so developed that it needs such a society as an outlet for its highest activities, and as a stimulant to its outgoing Christian sentiments. Many Indian Christians are in need of just such a national movement as this to rouse their self-respect and enthusiasm as Christian patriots. The new society will grip them, and its support and prosperity will be their fond care. Many of them are well-to-do men and women who are able and will be glad to support each his own substitute for the work. More than one hundred millions in India are still beyond the reach of the gospel, and this is the day of India's own awakening for her own salvation, and we anticipate that in this new society will be found the harbinger of a new life for Indian Christianity. We trust that missionaries and missionary bodies everywhere will reach out a hand of welcome to this society, and will encourage their Christians to pray for it and to help it with their means. It has great possibilities of usefulness as a unifier of Protestant Christians throughout the land.

THE SCHOOL FOR in Bombay completed its fifth year in February last THE BLIND with fitting exercises. Lord Lamington, governor of the province, was present and the pupils carried out well an excellent and varied program, including reading Braille printing in English and Marathi, music, vocal and instrumental, gymnastics and recitations. The industrial department of the school supports itself and the children make baskets, gold and silver wire and bead necklaces, bead curtains and belts of colored braids. The roll to-day numbers 53—31 boys and 22 girls—who live separately, but one set of teachers teach them the same subjects and train them in the same work. The pupils do all the housework which blind persons can do, grinding, sweeping, dusting and watering the garden. This school brings great blessing to those in great need. What more pitiful than a child orphaned and blind?

CONTRIBUTIONS FOR THE MONTH. Our Treasurer has received from February 18 to March 18 in contributions from the Branches for regular pledged work \$5,773.71, a gain of 1,012.69 over the receipts of the corresponding month in 1905. This makes the total for the first five months of our year show a gain of \$80.18, and gives us encouragement. Yet to do as well as we did last year is not enough; the growing work demands growing gifts. Will you say by word or deed that you do not wish it to grow?

UNITED STUDY OF MISSIONS. The report presented at the Nashville Conference of the Central Committee on United Study of Missions is most interesting. After showing the providential timeliness of the different text-books, matching current events in India, China and Japan, Mrs. Waterbury goes on to speak of the work for next year—a study of Micronesia in *Christus Redemptor*, by Mrs. W. A. Montgomery, and of the seventh and concluding volume of the series, *Christus Victor*, to be written by Mrs. Anna Robertson Brown Lindsay, author of *What is Worth While*. Various suggestions come up for future study, as medical missions, biographies, special countries where certain Boards are prominent, as Turkey, Persia, Korea.

In the last five years over a quarter of a million text-books have been sold, with 25,000 sets of pictures and 15,000 maps. Mrs. Waterbury adds: "Thus far only a beginning has been made, but a beginning big with promise. The added dignity given to woman's work, the increased intelligence on the part of leaders, the demand for the best missionary books, the longing for training in methods of study, the beautiful fraternal relations of our Boards, the union of effort and prayer and sympathy, the optimism that results from a knowledge of the splendid work of others, the feeling of strength and courage from a sight of the great army instead of detached regiments, the blessedness of working as one family with our Father and Saviour,—all these fruits of united effort must lift up our hearts and strengthen our hands and quicken our feet in this service of the kingdom."

SOME OPEN DOORS. The Western Turkey Mission ask that we appropriate \$2,500 for a new wing to the building of the girls' boarding school at Marsovan. This would allow forty more girls to share the blessing of the school, and many girls are waiting for the chance. The work in Gedik Pasha, a thriving work very much of the city missionary sort, begun by the beloved Mrs. Schneider, is in sore need of another worker. Those in charge of this work hope to find a suitable worker among the Christians in the vicinity. Influential and wealthy men, Gregorian Armenians, citi-

zens of Rodosto, an important port of 40,000 inhabitants on the north shore of the Sea of Marmora, recently presented to Dr. Greene of Constantinople an earnest plea that the Woman's Board would give them a day school for boys and girls like the school in Gedik Pasha. Dr. Greene says he has no doubt that under an American lady principal with a lady assistant, a school would soon have more than a hundred Gregorian Armenian children, and would pay all expenses save the salary of the American teachers. Of course the same ladies would have a Sunday school, and would give a fresh and much needed impulse to the depleted Protestant church.

“ Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.”

These words, the chorus of the convention hymn, were sung by five thousand voices with a spirit that promises more publishers of the glad THE STUDENT VOLUNTEER CONVENTION, tidings at home and abroad in future NASHVILLE, TENN. years, as a result of this, the greatest FEBRUARY 28-MARCH 4. gathering of Christian students that has ever been held. Seven hundred institutions of higher learning in the United States and Canada were represented by 3,300 students and professors, 26 foreign fields, by 144 missionaries, 95 mission boards, by 149 officials, and press, fraternal, and other special delegates brought up the total to more than 4,000, not including hundreds who came without regular credentials and the host of Nashville citizens who attended many of the meetings. A large number of Student Volunteers were among the delegates. At the closing session over one hundred young men and women, who expect to sail for their fields in 1906, were seated on the platform, and each gave in one sentence his reasons for going and the name of his chosen field.

The aim of this convention, as stated in the preliminary call to prayer, was the “ raising up of thousands of aggressive leaders for the forces of the church at home and abroad,” and every theme presented, every prayer, every hymn, every conference helped, through information and inspiration, toward the realization of this aim. The world's need of Christ, the supreme business of the church to meet that need, proper equipment for workers at home and abroad, results achieved—such topics as these kept the aim of the convention continually uppermost in the minds of the delegates.

Two public sessions were held daily, in the morning and evening, in a large auditorium seating about 5,000 people, the building being filled some time before the hour of opening the meeting. The speakers were men.

qualified by successful experience to speak on the subjects assigned to them. Missionaries, board secretaries, editors of the religious and secular press, ministers, government representatives, and Christian laymen, from the United States, Canada, Great Britain, and foreign lands, spoke on the manifold relations of the Student Volunteer Movement. On three successive afternoons group conferences in the churches considered the various mission fields, the different phases of foreign missionary endeavor, and the problems and successes of the several denominational boards.

Earlier reports of the convention have given a more detailed account of the meetings than is possible here, and all missionary workers will find the printed report, to be published in a few months, a valuable reference book. The work of such a gathering, with its far reaching aim, is only begun at the close of the convention sessions, and every Christian, through earnest prayer that the delegates returning to colleges and churches may be true to the highest inspirations received, may have a share in the realization of the great purpose.

H. B. C.

INTERDENOMINATIONAL CONFERENCE
OF WOMAN'S BOARDS.

The Seventh Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada was held on Tuesday and Wednesday, February 27 and 28, in Nashville, Tenn., entertained by the Methodist Episcopal Church South, and was presided over by Miss Maria Gibson of that church. Twenty-one Woman's Boards were represented by seventy-eight delegates, and at each of the four sessions there was a large audience of women. A plan of permanent organization was presented by a committee appointed at the last Conference two years ago in New York. This plan, including the decision to meet once in three years, was adopted. The program appointments were shared by the different denominations, and unity of purpose and effort was everywhere apparent.

The Congregational Boards were represented by Miss Stanwood and Miss Calder, Secretaries of W. B. M.; by Miss Wingate, Secretary, and Mrs. Hurlbut, Treasurer of W. B. M. I. The United Study Committee was represented by Mrs. Waterbury, Chairman, who gave an interesting report of the success of united study. Summer Schools in 1905 at Northfield, Winona and Chautauqua were reported. Sectional meetings for foreign secretaries, home secretaries and treasurers were held, where practical questions were considered. Co-operation of the Student Volunteer Movement with the Boards was emphasized by Mrs. Lawrence Thurston and others. Much attention was given to work among young women and children, and the suggestion of an interdenominational foreign missionary

magazine, which may even be the peer of *St. Nicholas* or *Youth's Companion* in fascinating interest, was regarded with much favor. E. H. S.

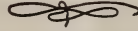
LITERATURE.—We call attention to a new leaflet entitled, "Under the Southern Cross," containing six stories of South Africa, written by Mrs. Laura Mellen Robinson. The story of Hannah, the Zulu Bible woman, ought to be read by every woman in the land. It is an honor to be coveted, to have an investment of money and prayer in the training of such workers among their own people. The Committee on Junior Work have revised and reprinted, "Methods of Work for Leaders of Children's Mission Circles." An African play, suitable for an entertainment given by a young women's or girls' society, has been written by Mrs. C. J. Hawkins. Type-written copies of this play may be borrowed for a few weeks from the Rooms. Mrs. Hawkins has also arranged fifteen or twenty games on Africa, to be used in a progressive game party at the close of the year's program on Africa. For description of these games write to the Secretary of Young People's Work.

THE annual meeting of the American Ramabai Association was held in Trinity Chapel, March 12, Rev. Charles Cuthbert Hall, D.D., President of the Association, presiding. The annual report of the Executive Committee was read by Miss C. Butler, Chairman, also letters from Ramabai and her daughter. Interesting details of the work with which she was familiar were given by Mrs. W. W. Bruce, a missionary from India. Mrs. Ramabai Ioshi, a former pupil at Sharada Sadan, made an address, which was followed by an address from Rev. Dr. Hall, who, during his lectureship in India, will visit the work of this remarkable woman, Pundita Ramabai.

PLANS FOR THE SUMMER. Can you not plan to spend the week July 17-24 in the School for Mission Study at Northfield? If you are a leader in an auxiliary or study class you will find invaluable help in this preliminary study of the book on Micronesia. If you are at all interested in the great work Christ lays upon Christians, yes, even if you are not interested, you will be quickened and encouraged by the companionship of many earnest and able women who are trying to carry the light to all the world; and Northfield is a delightful spot. Send to our Rooms for full particulars.

We call attention also to the advantages of Minnie's Seaside Rest at Old Orchard, Maine. This home was planned especially as a resting place for returned missionaries and other Christian workers, and the whole atmosphere is full of strength and peace. Circulars with details may be obtained by writing to Dr. J. L. Barton, 14 Beacon Street, till June 1; after that to Minnie's Seaside Rest, Old Orchard, Maine.

OUR SEMI-ANNUAL MEETING will be held in Brockton, Tuesday, May 22, and we hope for a large attendance and a useful gathering. No business will be transacted, but the whole time will be given to words that inform and inspire. Try to come and bring a friend.



Kraal Work

BY MISS SUSIE E. TYLER

WHEN the missionaries settled in Natal, South Africa, in 1835, they found the Zulus living in what are called kraals. A kraal is a collection of grass-covered huts, arranged about a circular fence, looking very much like large haystacks. The entrances are about three feet high, and two and a half feet wide, and the inhabitants go in and out on their hands and knees. They are impervious to rain, and are made so strong that no wild animal except the elephant has been known to destroy them.

In these kraals the missionaries began to teach and to preach, and the work has been continued up to the present time. Some of these kraal preaching places have developed into large missions stations. There are now two hundred and forty-one such places; some of them occupied by native pastors and others supplied by native Christians, who go from the stations each Sabbath day, carrying the good news to their less-favored brothers and sisters.

I well recall a preaching place where we were invariably welcomed and where a heathen woman asked us one day "why these Bible words sounded so differently from ordinary conversation." The native preacher gathered his audience by means of a horn which he blew. We could see the men, women and children hurry out of their kraal, quickly wend their way down the narrow footpath, cross a small stream at the bottom of the hill, ascend another hill until they reached the kraal where we had gathered under the shade of a large wild fig tree. And the sermon on "Repent ye, for the Kingdom of Heaven is at hand," that Sabbath day, was one which was not soon forgotten.

The good accomplished by holding services at the kraals cannot be estimated. It was during the week of prayer that a missionary's heart was made glad by a call from a young man who came running to ask about the "way." He had heard the word at his kraal, and wished to know more. A heathen man was once on his way to a beer party, when he was suddenly

arrested by the remembrance of words the missionary had said the previous Sabbath. They were: "We are all travelers; we are all going to some place." He asked himself where he was going, and turning about directed his steps to the mission station where he could inquire about these things. A missionary was traveling one day, and wishing to obtain some milk, he stopped at one of these kraals. Seeing a little boy he asked him to milk a cow for him. While the boy was doing so, he spoke to him of the Saviour and asked him to come to the mission station to learn the way of life. The



ONE OF OUR SCHOOLS IN SOUTH AFRICA

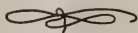
boy promised to do so, if possible. Some time afterwards he appeared, and as soon as he saw the missionary, he said, "Did you not call me, and have I not come?"

At various points in the Zulu mission, kraal schools, all doing excellent work, have been established. There are twenty-four of these. The English government gives a small grant of money for them when they meet the required conditions, such as: a sufficient number of pupils, say twenty; a qualified teacher; visitation once in three months, at least, by a European

superintendent; suitable buildings and other tokens of real interest, according to the government inspector's judgment. The children are, as a rule, eager and interested in their studies. Sewing and singing and learning to speak the English language are especial attractions; the Bible is faithfully taught; many of these little ones become missionaries to their own fathers, mothers, and heathen friends. The attendance is interfered with on account of tribal differences, the parents not allowing their children to associate with the children of those tribes with whom they are at variance. Then again, the scholars labor under difficulties in getting an education because their parents do not sufficiently appreciate the value of the school. The boys have to tend the goats or calves close by the schoolhouse, lest they enter a neighbor's garden while they are at school; the girls must bring the babies on their backs to the schoolhouse, because their mothers cannot or will not care for them at home. So, frequently, permission has to be given by the teacher to the children to leave their books and go out and attend to these matters. It is, however, most commendable in the scholars that they learn so well, amid many interruptions.

The heathen friends are enlisted to build a schoolhouse at the kraal; the missionary furnishes a door and window. The men bring poles and make a frame structure which is covered over with plaster, the women cut thatch grass for the roof, the children draw water in black clay pots to make mortar, and so on, until at last all is finished. This one room house becomes a preaching place on the Sabbath day and is looked upon with great satisfaction by all the inmates of the kraal. Would that there were many such beacon lights.

As our purpose is to banish heathenism from the land, and establish Christian institutions, work at the kraals must be pushed and extended, both by preaching and teaching, till heathenism vanishes from the land, and principles of the gospel are intelligently and effectively in operation in its place.



A Little Trip in Zululand

BY MRS. AMY B. COWLES

(Concluded)

AT sunrise every Sunday morning a bullock horn is blown and a little company of Christians find their way along the dewy paths and through the bushes to that church. There, at this early hour, they have a prayer meeting together. At noon and at three o'clock the horn again is sounded and again the people meet for preaching and mutual

help. Please note—this is wholly a work of the Zulus for the Zulus. No white missionary has ever set foot in that little church nor has one penny of American Board money gone into it. Work was started here eleven years ago by Rev. Jwili, one of our ablest native pastors, trained in our theological school at Adams. For two years the services were held under trees. The heathen chief and his people objected very strongly to Christianity, and the handful of a possible half dozen worshipers were much molested and driven from tree to tree. The climax came when one Sunday ten men set upon the little company with clubs and one man was wounded. The case went to court; the English magistrate insisted on religious freedom and since then the work has steadily grown. An old woman was the first convert. A round grass hut, built by the half dozen Christians and costing ten shillings,



BAPTISM CLASS

As the natives express a desire to become Christians, they are gathered into a class and kept under instruction for a year or more.

was their first house of worship. In it a school of ten children was gathered and taught by an Inanda girl. In one year the hut was outgrown, the company of church attendants now numbering about forty. A tax was levied of six shillings on the men, two and sixpence for the women and two shillings for each child. Ten pounds (fifty dollars) was raised in this way, and the present church building was begun. Men and women went out into the bushes and brought on their heads bundles of poles and saplings up those precipitous hills. The men drove posts into the ground and wove the saplings in and out, making basket work walls which were then plastered with mud and finished off with sand. On their knees the women pounded down and polished off a hard earth floor, having a flat mound for a platform. Six

small windows, a door and iron for the roof were bought with the ten pounds. The building, twenty feet by fifteen, was finished and not one penny left for seats. The preacher skirmished around among the traders and brought home a few grocery boxes. With these he made a pulpit and four benches, and the church was opened and dedicated. Contributions brought that day furnished three pounds (fifteen dollars), with which twelve wooden benches were ultimately secured.

No beer drinking is allowed in that church. Touch not, taste not, is



THE WOMEN OF A ZULU KRAAL.

strictly enforced. Tobacco in any form is considered quite out of character for Christians. Even the poor old grandpas and grandmas have had to give up their precious snuff on becoming church members.

The preacher in charge was appointed by Pastor Jwili and works under his supervision. For nine years that humble man has conducted three Sunday services and watched over and built up the day school, and not one penny of pay has he ever received. When I asked him in regard to this, he replied, "Oh, you know I have never been to Adams," meaning that he was not educated and therefore not worthy of pay. Some day he will hear a "Well done" which many a D. D. might covet.

The Sunday collections go towards the purchase of a Bible or the replacing of a broken window pane and their general home missionary fund. Surely this strong, true little church has a bright record in heaven. Churches and schools like this are springing up all over this land—work carried on and supported wholly or in part by the people, and yet under the direct supervision of our native pastors and missionaries.

Should you ask that company of Christians to what denomination they belong, "Amaleeka," would be the unanimous response. I have never



MEN OF A ZULU KRAAL

met people so eager for help. The preacher comes to see me very often, and this week we are starting a prayer meeting for the women. They send word that they are coming, and seem only too glad to walk the eight miles for the sake of a little Bible instruction.

After visiting the school that day, the children and I, our boy and the old nag scrambled still farther down the hill, and we ate our lunch under a wild fig tree. We found our bread and butter black with ants, but they brushed off save for a few scattered limbs. I had a little rest, lying flat on the ground, then mounted my old steed and we went on. Going up the pre-

capitous hills I had to hang on to the horse's mane to keep from tipping off backwards.

A kraal was one of our stopping places. Here we found a schoolgirl neatly dressed, but the rest of the family were either quite naked or partially so. Into one of the huts we crept on our hands and knees. A fire in the center of the hut, six enormous beer pots at the rear, a calf tied on one side, the man of the house stretched at length on the floor for a rest, and the mother with a baby on her back, presented the usual picture. A lot of little tots came running in to look at the white folks. Mine host on the floor apologized for not having any beer on hand to offer me. "Oh," I said, "make your grain into porridge, not into beer." Such a haw-hawing as this suggestion evoked! "Oh, no," the mother replied, "porridge doesn't make us feel happy as beer does. When we have beer we sing and dance all night long, and we feel so merry." "Yes," I replied, "but how is it the next day—your husband beats you, and you are cross." "Yes," she said, "and I hear nothing he says to me; but oh, we love it," etc. After a straight temperance talk, I taught the children "Come to Jesus" in Zulu, told the gospel story and prayed with them.



A Day at Inanda Seminary

BY MISS MARTHA E. PRICE

WHEN a student at Mt. Holyoke Seminary, listening to the many mission workers whom we heard there, I often said to myself, "I wish someone would tell us just what the work of one day is from morning till night." But now it seems to me that, especially in school work, there is little of special interest to write of an ordinary day's routine. For instance, just here came a knock. "Ngena," and five girls entered. "Utini?" The one addressed said, pointing to another, a newcomer, "She wants to borrow a comb." So I go to No. 10 and get a comb from the cupboard of things to sell, and now she can keep the rule which says, "All must comb every day." You would not know probably till your attention was called to the difference, whether one had combed or not. Another says, "I ask that you sew my dress"—meaning that she wants me to stitch the ruffle on the skirt with the machine. I put it aside till to-morrow, and she thanks me and goes out. The third asks to go to Room D to see a sick girl. "You must ask Miss Phelps about that." This hour, from five to six P. M., is really their only free hour

for the day, and they often come with some request ; sometimes it is to ask for pieces to make patchwork petticoats, and perhaps they sit down (on the floor of course), and sew and talk with each other or with me. I like to have them feel at home in my room at times, though the available space may be so filled with them that I can hardly get about between them. Many, however, spend this hour in working for clothes or books, as a Bible or hymn book.

Supper being over, my girls are studying in their schoolroom, my good native helper being with them as usual in the evenings. The higher department girls are in Edwards Hall, as on Friday they only study a half hour, and then have a meeting which we take turns in leading.

It is nearly nine now ; the girls have gone to their rooms, and the last bell has rung, meaning, "Lights out and no talking." The next bell will be at 5.30 to-morrow morning, the rising bell, though some are up before. Bells every fifteen minutes for an hour mark the time for bathing of the several divisions. At the fifth bell the Edwards Hall girls who pay the full fee, £4.10s. per year, have an hour for study, while the others are working, taking care of the rooms, sweeping verandas, etc. The cooks of the girls' breakfast get up at four o'clock. My girls are gathering at Lucy Lindley Hall for an hour of lessons, each class having a pupil teacher from the work girls of Edwards Hall, while I go from class to class. First, look with me at the slates with the work of the evening before, some little sentences in English. "Is the pencil is lost?" is one girl's attempt to change "The pencil is lost," to a question. There are many mistakes, but a few have the five sentences all right. Then the arithmetic, five test examples which I have put on the board in the simple rules. You will conclude that arithmetic is not their forte, as you see the wonderful ways in which some have attempted the two problems among them, and that some are still calmly subtracting a large number from a small one and getting a big remainder. It is the most patience trying study of all. But I often remind myself of the answer a girl gave me years ago, when I said in despairing impatience, "Why, Martha, how is it that you girls are so dreadfully stupid in arithmetic ; you are not so in everything?" She said slowly and rather sadly, "Why, you see, our fathers did not know anything about these things." I felt reproved. By the way, that girl is now, as she has been for years, a very valued helper in school work in another mission, and I had the pleasure of seeing her in her home a few weeks ago, and her five dear little children.

But while we are looking at the slates, their owners are having a lesson in singing in the other building. "Sowing the seed," is one hymn they

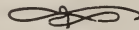
have learned lately. They sing very sweetly, I think, and they are taught the tonic sol fa. Meantime, here in this big room are the four lower classes, two writing Zulu dictation, which some of them began last term, not having been taught at all before. You will see some young women of twenty years among them. It has been very hard for these, and you will see as they take the Zulu Bible or a Zulu history of missions in the islands, their reading books after the dictation, that they read very slowly and stumblingly. There is Lucy, one of this kind, a good faithful girl, always ready to do what I ask of her with a smile, but I fear she never will read fluently or get able to write a good letter. She will probably leave at the end of this term, as her heathen friends, though kind, cannot allow her to waste any more time when she is so old. The younger ones read better as a rule, though there is Annie about the same, and this is her third term. The one next her is a contrast, however.

A third class are reading the Testament, also reading written lessons from the board preparatory to beginning dictation. Here is a small class of beginners just finishing the last Zulu chart, the twenty-second. Three of them are little girls with bright faces, Nomagaza especially, who always looks at me with a smile. They are all learning nicely, and if they stay on in school may make teachers. Another class is a sort of miscellaneous one. The late ones are here. One is Ellen Sibiya, a tall, rather sad-looking girl or woman. She looks over twenty. She was brought here by a widower to whom she is engaged, a Christian man. She did not even know her letters, though she has plenty of clothes. She is a very gentle, quiet girl and is learning slowly but surely. Nombabaya, a widow, appeared here a few weeks ago, and as she has lately begun to want to be a Christian she comes here to learn. Her one child is left with its grandmother. She came alone from a place about fifteen miles away, and twenty-four hours later her old mother appeared, coming to see if she had arrived safely. She did not seem to understand why I laughed about it, and asked me to treat her child nicely as I had treated the others—her younger sisters who have been here. They were all good girls here, though one I am sorry to hear has gone wrong since leaving. The two latest comers arrived a few days ago. They were so beaten and ill-used by the heathen father that they ran away to the nearest missionary, Mr. Ransom, who sent them on to us. They have good faces and seem quick to learn. The little one has already caught up with the widow and you see them bending together over the chart reading “ba-ba-bu-ba,” etc. It was a pleasure the other day to put on their first dresses. It makes such a difference, you would hardly know them as the same.

Breakfast comes at 7.45, then morning prayers in the two halls followed

by a half hour Bible lesson in classes. Then my girls have sewing for an hour and a half. You see some still sewing pieces, others cutting and making their own dresses or shirts for boys and men. They often sing as they sew. Yesterday some were cutting a second dress for the new girl. After a recess we have lessons again for one and a half hours. The higher classes have English, reading writing, etc. Dinner at 12.30; then my primaries go to the field or wash dishes or chop the wood. They work until five o'clock, and then, as I have said, some work another hour for clothes or books. Last year the girls under Mrs. Edwards' direction planted, hoed and harvested nearly four hundred bushels of corn, besides some native vegetables. The weeds need constant vigilance and there are paths to be kept clean.

The Edwards Hall girls have sewing and laundry work in the forenoon and lessons in the afternoon. They are preparing for teacher's examination in the higher classes. In the afternoon I teach three half hours, Natal history, an arithmetic class and grammar class.



Reaching Our Field

(By Miss Maria B. Poole, who went with Miss Bush to Harpoot last year.)



MISS MARIA B. POOLE

IT is no novelty nowadays to travel by lightning express or to tour in an automobile, but to journey for thirteen days and a half by wagon is as much of a novelty as it is an antiquity. Many were the commiserations of my friends at home on this land journey, but they might have spared their sympathy, for I never enjoyed a trip more than that from Samsoun to Harpoot last October. In our party of eight—six missionaries and the new American consul for Harpoot and his wife—only Miss Bush knew the Armenian and Turkish languages. At the end of a long day's journey our four passenger and three baggage arabas would drive into the courtyard of a khan or native inn. Miss Bush would seek the khanji and ask for four rooms for our party. As we had the consul with us we were shown the most palatial apartments which the khan afforded. If there were beds in the rooms they were ordered removed. Then the rooms were swept and our bags of bedding and clothing brought from the arabas.

Then the cook must be interviewed in regard to dinner, and Miss Bush would be summoned to translate for Mrs. Dewey, who bore the burdens of the culinary department. Then a driver would come to our translator to complain about a sick horse, and another to dispute about the time of starting the next morning. "Where is Miss Bush?" Someone wanted water, and someone else a fire. We learned that sign language is not always adequate and that one tongue for eight persons is hardly sufficient. Finally our camp beds were put up and made, our newspaper curtains hung at the windows, our toilet articles arranged on the floor (unless there happened to be a table), lamps and jugs of water were brought and our rooms were ready.



MRS. DEWEY AND
MISS DIANTHA DEWEY

Then dinner was spread on an unmade camp bed, which was not an ideal dining table because things had a tendency to slide toward the middle, and someone must watch that the candle did not upset. After dinner we put



SEJIR KHAN. FIRST NIGHT AFTER SIVAS

up our lunch for the next day, and having received the cheerful announcement that we must bestir ourselves at the pleasant hour of half past three or four the next morning, we retired, to arise in the wee small hours at the

call of our faithful cook. In the morning there was the hurry and scurry of an early breakfast, our beds must be taken down and our bedding packed, and then very often we had to wait a long time for our arabajis to get the wagons ready.

Then for eight or ten hours we would drive over mountains and across plains, over rough roads and smooth, now through a long stretch of uninhabited country, now through a poor little village. At noon we paused for an hour and ate our lunch, picnic fashion, by the roadside. To the newcomer there was much of interest in the caravans of camels with their



TRAVELING WAGONS AND GROUP AT LUNCH
BETWEEN MARSOVAN AND SIVAS

stately tread, and in the little squeaking two wheeled ox carts. We rejoiced in charming weather and beautiful scenery and pleasant companionship. The journey was broken by stops at Marsovan and at Sivas, where we were delightfully entertained by the missionaries.

Four hours from Harpoot a few of our associates met us with a substantial lunch and a little farther on we were met by more. There were soldiers to escort the consul, and as we went on we met still more missionaries and native friends; and so our cavalcade passed through the city of Mezereh on the plain and up the steep ascent to our "city set on a hill," where a hearty welcome awaited us.

Burning of the Girls' Seminary at Aintab

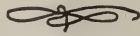
BETWEEN twelve and one o'clock on the night of Friday, February 16, the girls at the seminary were awakened by the smell of smoke. They ran out in their night clothes to call the gate keeper, and found the southeast class room in the first story on fire. Before the gate keeper could summon help, the east end of the building downstairs and upstairs was in flames. The girls saved almost nothing from their dormitory. The missionary ladies in the other end of the building were aroused by the noise or by persons who came to give the alarm. Miss Blake, who is just recovering from typhoid fever, was carried in safety to the hospital residence near by. Smoke and darkness prevented the ladies and those who were helping them from rescuing what they would have liked, and they lost many valuables, and some of them nearly all their clothing. The girls and the ladies went soon to the hospital residence or to the college, where they stayed till morning.

The police were on hand early and kept out the crowd, the military governor of the city himself being present. Friends gave great assistance in saving what they could from the rooms and in fighting the flames. Cisterns on the premises contained plenty of water, but the special arrangements for putting out fires could not be used, as there was no water in the tank on the windmill in the hospital yard. The city fire pump was of great service after its arrival, being chiefly instrumental in saving the basement rooms at the west end of the building, aside from which the whole building is now a ruin. At one time it seemed as though the west half of the building might not be burned, on account of the thick dividing walls which greatly hindered the progress of the flames; but the fire passed over under the roof, and then worked down on the west side. We were very grateful that a high wind which was carrying bits of burning wood across the street into the hospital grounds subsided without causing any damage there.

Before the fire was extinguished the Protestant orphanage was offered for the use of the school, and early in the morning friends began to offer to take the girls to their homes till other provision could be made for them. Contributions of clothing for the girls were sent in also, and both these and the places offered were in excess of the need. These and other signs of real sympathy have been a great encouragement. To-night (February 23), one week after the fire, the girls are sleeping for the first time in their new home.

The cause of the fire is a mystery. The flues in the building were all of

tile, so that it cannot have been a defective flue. There had been no fire since early afternoon in the stove in the class room where the flames were first seen. After supper the stove had in it only ashes, and the windows were closed and fastened, according to the testimony of the room girl. At eleven o'clock when the matron went to bed, there was no sign of fire. The girls were awakened by the smoke before half past twelve. The testimony of the girls seem to indicate that the fire was first on the floor of the room near the stove and the east window, and that it passed from there to a closet near by. If there had been help at hand, it seems as though the fire could have been extinguished easily when it was first discovered. The building was insured through Treasurer Peet, of Constantinople, for Li. 1800.



Something New in Old Peking

BY A. S. B.

ON that bright December day the air in the American Board compound fairly quivered with expectation. Was it the subtle reflex influence of the many notes and messages that had been despatched on the preceding days? Was it because little groups of schoolboys stood at intervals from the gate to the pretty gray brick church ready to point the way to strangers? Old Sol himself showed his interest by shining warmly down into the compound, for even he had caught hints of such doings as he had never seen before in old Peking. Something was going to happen! Many women were coming in at the gate, some walking unsteadily on tiny bound feet, and others stepping freely on natural ones, and they made a gay showing. Brilliant brocade garments were scattered among the darker ones, while roses and butterflies coquetted with fancy pins and other ornaments in their glossy dark hair. The huge angular Manchu headdress was there, as well as the low coils of the Chinese style. It was evidently an occasion for one's best attire.

They were expected, and each one was welcomed by some bright faced Christian woman at the church door, and inside were more friendly greetings and bows and dignified ushers. It was not a simple or rapid process, for many were the salutes and stately bows to be made *en route* to all friends and acquaintances who looked around to see who was coming (and they all did). In marched the girls from the Woman's Union College and its preparatory department, and the students of the Bible Woman's Training School were all in evidence. The missionary ladies were here and there

about the church exchanging courtesies with the Chinese ladies. Everyone looked eager and expectant and interested. What was going to happen?

There was a rustle of arrival at the door, and Mrs. Ament was escorting a bright, intelligent looking Chinese lady down the aisle—yes, and up on the platform! The audience certainly had them at an advantage, and looked on with undisguised interest while the two ladies bowed and smiled, and urged each other into their respective seats. In a moment Mrs. Ament was actually introducing to the audience the editor of the *Peking Woman's Paper*—probably the only woman's daily paper in the world—who would be the first and honored speaker. Speaker! Then that was what was happening—a woman's lecture to women in Peking; Peking, of centuries old prejudices and heathenism! The first woman's lecture in a part of a country where only one woman in a thousand can read, where even the idea of a lecture is so new that a word for it has to be coined. Little wonder that the sun looked enviously in at the western windows; gentlemen were not allowed!

So the audience rose to their feet to greet the editor as she began her speech. She spoke rather nervously, it is true, with downcast eyes and many references to a toothache which almost prevented her coming, and was a serious handicap. Her words were of the new impulse toward woman's education in China, and of the place she wished her *bao* (paper) to hold in all progress. The audience listened appreciatively and sympathetically. At its close the gay music on the Angelus was the only interlude on the program, but on the platform occurred simultaneously a courtly pantomime as Mrs. Ament, the chairman, urged the honorable lecturer to seat herself, and introduced to her the next speaker, Mrs. Ah. The latter had been a pupil in Peking thirty-five years before, when girls were not expected to study, or were accused of disloyalty to their country if they went to foreigners for instruction, and she drew an effective contrast between that time and the present, with its general desire for education. Her training as a Bible woman stood her in good stead as she read and explained an article on girls' schools from a Chinese daily paper with an ease and dramatic effectiveness that held her audience from the first. This she supplemented by reading a clever little sketch describing a conversation between two old heathen deities who felt a bit worried in their minds as to the strength of their popularity in the face of all the education for which the New China is planning. Nods and smiles showed the pleasure of the audience at humorous hits. An additional flavor was added when Mrs. Chang took them into her secret and confessed to having written it herself!

Next came two lectures, one on hygiene and one on Chinese history, the

first of a series given by two of the young Chinese teachers in the Union College, themselves graduates. As the two young women in their neat dark blue garments and unbound feet stood there and spoke with such simplicity of manner and quiet self-possession, as well as knowledge of facts, who best appreciated them? Mrs. Chang, the editor, who had just unbound her feet for the sake of her influence, perhaps, wishing she might have had their thorough training to supplement her noble plans and efforts for the uplifting of woman in her own country? Or did the guests of the afternoon, who had never known Chinese women possessing such training as these before them? Or was it the missionaries, who saw with glad hearts the fruit of years of slow working toward an ideal that seemed a little nearer of attainment that day?

The first Chinese woman's lecture in Peking was over, and one more step had been taken toward helping the women of China to their birthright.



A Teacher's Tour in Turkey

BY MISS GRISELL M. M'LAREN

Miss McLaren, teacher in the girls' boarding school at Van, in Eastern Turkey, tells us something of her outside work:—

LAST year we opened a girls' school in the village of Shadak, sending as teacher the sister of the preacher there. The work was successful and there were about sixty pupils, girls and little boys. In the summer the preacher left this field and the sister listened to the advice of her friends and refused to return to her work again this year. We have no extra supply of teachers who are eagerly waiting to take up work which another lays down, and it seemed for a time as if the work, begun so well, must be given up. At last, almost in despair, I put the question of going there before one of the brightest members of our senior class, an orphan and an earnest Christian girl. It was no easy matter for her to think of giving up hope of graduating this year, but she finally said that for the sake of the missionaries and the love of Christ she would go. She and one of her classmates had prayed for an opportunity to work together at least one year for Christ, so that it required no great searching to find the second teacher needed. They will have no salary, only their necessary expenses, and will return here to complete their course in school next year, and I am sure that the experiences of this year will bring them much rich blessing.

There was much difficulty about getting horses to take them and their

things and finally, after a week's delay, Mr. Yarrow and I decided to pack everything into the big wagon belonging to the orphanage, put the girls on top and go. We went on horseback. The wagon went by the way of the city to pick up the new preacher and his belongings, and we went later by a shorter road. When we got to the parting of the ways and we could go no further alone, we sat by the roadside for half an hour, reading the *Independent* and eating fudge. It was dark before we reached our stopping place for the night and we had no chance to make a choice of available hotels, but went to the first which we met. It was palatial. The girls went into the room occupied by the family, while Mr. Yarrow and I camped in the passageway. I had foolishly thought that we could get something fit to eat in any village, and so had taken only tea, coffee and sugar. Whether there was nothing to be found in this village or whether the people were unwilling to sell I do not know, but we managed only to get a little milk and matzoon (thick sour milk) and we had to eat bread which our servants, wiser than ourselves, had provided for themselves for the trip. After eating and talking a bit we managed to get rid of the people who had come to see us, and we prepared our beds for the night. We had with us bedsteads and coverings, but I was cold and the fleas seemed to take delight in having a ball all over me, so I had but little sleep. There was no window in the room, only a hole near the roof where a bit of the wall had fallen out. Before we were up, the people began passing through the room, but Mr. Yarrow managed to get dressed and get out. I was not so fortunate, for as soon as I began my toilet the women of the village flocked in to see, Kurd and Armenian, alike filled with curiosity. When I got my hair twisted up in a hard and decidedly unbecoming knot on the top of my head, one woman made a wild grab at it, and I wondered if she were about to scalp me.

We escaped from this village about eight o'clock, and journeyed on until five, not even stopping for lunch. The road was up hill and down, with high mountains towering above on both sides. Little by little vegetation increased and before long we came to a wild mountain stream which danced along beside the road down to join the Tigris. Other mountain streams added their waters to it every little while, and along its banks were willows and English walnut trees. There is no green on the mountains about Van, and it was a most welcome sight to see the scrub oak and the cedar trees on the mountains as we passed along. Everything was so beautiful; and once the sight of a tiny meadow with the new wheat just coming up, a vivid green, and trees here and there, and the river in the middle, almost made me cry for joy.

(To be concluded)

Missionary Letters

TURKEY

After the earthquake in Harpoot and vicinity, Miss Emma Barnum writes, December 14, 1905:—

VERY slight shocks are still felt, but no damage has been done since the first one. The fear of the people has been pitiful, and their belief in the strange stories circulated most amusing, if it were not so sad as well. They had it one day that the American consul had telegraphed to Constantinople to have the earthquake stopped, and one of the most learned Turks sent over late one evening to ask Mr. Riggs when the next earthquake would occur. Another day there was a report that a telegram from Constantinople warned the government that the most severe earthquake would occur two hours after noon; so the women left their washing and house cleaning, or whatever they were doing, and fled to the hills with their children and spent most of the day there. When no earthquake came at the appointed time they gained courage to return to their homes.

Mr. Ernest Riggs and I spent an interesting day in Morinik last Sunday. That was one of the villages that suffered the most. The service was held out in the open air, and was attended by the whole village. Mr. Riggs thought there were as many as seven hundred. They were most attentive, and all seemed to feel so deeply grateful that their lives had been spared, even though their homes were ruined, and many spoke of it as God's voice calling them to repentance. We are praying that they may heed that voice.

Miss Barnum also tells of a tour in late autumn with one of her Bible women:—

It was the busiest season of the year for the housewives, when the heaviest preparations are made for the winter. In some places they were cleaning wheat, picking out the stones, and getting it ready to be ground; in others they were putting down meat for winter. It is cooked thoroughly, well salted, and then put into jars, with the melted sheep's tail fat poured over it. The streets were disgustingly gory, for the sheep were killed and skinned at the front door, with all the small children looking on, and the street dogs crowded about.

At other houses they were baking bread for the whole winter. All the neighbors had come in to help, and there was literally no place to sit down, for the large, thin, flat loaves were spread everywhere to dry. Those who had finished all this heavy work were washing.

But in spite of it all we heard each pupil read, and we were usually able

to have a few earnest words with her, and often all the workers rested for a few minutes to listen to a few words from the Bible and a prayer.

In a personal letter Miss Blake of Aintab writes :—

We hear of a poor woman who lives in a place dug out of the ground, having a wall on one side, with holes for a door and windows but with nothing in them. The man from whom she rented the place had promised to put in glass and a door, but had not done it, and the poor thing said that after she had covered up her children with a quilt she had nothing for herself, so all she could do was to cry all night. She had not volunteered this information, but Mrs. Papazian had questioned her till she found it out. There can be no doubt that the poor must suffer greatly, with no fire, no warm clothes and no shelter, in weather where with our small stoves we can scarcely keep our own rooms up to sixty, and the north wind blows at forty knots an hour, and the water freezes in our pitchers. Everybody says it is an unprecedented "spell of weather" for Aintab. We always have some cold weather when the poor people suffer a great deal, but it is rarely so cold, and three days is usually the time limit.

It was proposed several weeks ago that we of the Anglo-American circle should not give each other any presents this year, but should put the money we should spend together and get some books for the bodvillies (pastors) of the Aintab station, twenty in all, many of whom have almost no books. Between us we got together money enough to send five books to every Bodvilly, besides subscriptions to two religious papers for each, and are feeling highly elated over it. Half of the money we are going to take from our regular tenth, half is special. I thought I would tell you of it, because if you ever see anybody who talks to you about the extravagance of missionaries, I want you to have material with which to answer them. One of the missionaries said the last time she was in America a woman assailed her along that line. She objected to the American shoes worn by the missionaries and to their Turkish carpets, which are cheap enough out here, and to the few weeks we spend in the mountains, and said we ought to give to our work. Also, a man was entertained by a Presbyterian lady in Beirut. At the time she had no servant, only a little girl to take care of her baby, so she did her very best to get him good dinners herself, and when he went home he wrote an article about the sumptuous fare of the missionaries, and "Why," he said "one missionary at whose house I stayed even had a little girl to take care of the baby." We all have servants, but they are inexpensive here, labor being the cheapest thing in Turkey, and if we dismissed them, and did our own work, who would teach the schools, and

superintend the village work, and take care of the sick people, and see that the poor are helped in the best way, and train native teachers, doctors and nurses, and provide homes for hundreds of orphans? You would think that every missionary ought to have half a dozen pairs of hands and feet and about a hundred brains.

The girls have their first vacation at their own Christmas. New Year's is the time when the people give each other presents, and we spent last Thursday evening getting ready little gifts for the thirty-two girls who board here. Testaments and handkerchiefs for the first class; nice little cotton work-bags with thread, thimbles, pin-balls and needles for the second class; handkerchiefs, hair ribbons and pencils for the third and fourth classes. Some of these things came in a box from America, some we got here in the market, and of course we shall remember all the native teachers, and our helpers in various departments. Perhaps some of the young people would like to send a box of little things which would help at such a time as this, also the colored Scripture texts that are given out to little children in Sunday school, old ones are very useful here; also scrapbooks for the children in the hospital to beguile the weary hours of getting well.

Mrs. Raynolds of Van, writing from Friedewald near Berlin, shows how her heart is in her work even in vacation:—

As we plan to be away from our work for only a year, and really need much of actual rest, it did not seem best to us to cross the ocean and spend four months of the year in actual travel without stopping.

Then too the German-friends of our orphanage and work have been urging us to come here, and as the orphanage will pass entirely into their hands ere many years it seemed best for us to come here for consultation. Also we are anxious to study up various industries, that if possible we may open some work by which the orphans that have left and those that ought to leave, as well as the poor, may support themselves. I am getting ideas on rug work and also looking if I can find a market for the same as well as for Mrs. Ussher's lace work. Connection with some commercial house would be a great help to us. United States duties and customs are so high it almost shuts that door before us. Dr. Raynolds is looking up linen work, also good flouring mills, etc. This month he is seeking to find some way to bring the need of our orphanage of protection from Koords to the attention of the Emperor. As the orphanages are so largely German it seems only right they should have his protection, and as he is such a friend and advocate of the Sultan he might perhaps do something. . . .

The friends in Van and the people there are having a very trying time,

and it promises to be worse than ever before. Starvation stares thousands in the face and we are having great trouble to feed our orphans. The missionaries have \$4,800 worth of wheat, but the government has not allowed them to bring it into the city. There seems to be a great corner on wheat, and people are beginning to be sick for lack of proper nourishment. We are all so helpless only God can help. Will you not pray and ask the ladies of the Eastern Connecticut Branch to pray that God will in some way interpose for the salvation of the Armenian people, and that he will pour out his Spirit upon them and turn them unto himself in this time of great need. It is very hard to see such suffering and not be able to relieve it. I do not know whether an appeal for help will be sent abroad or not. Last year German friends sent us 1,239 Turkish pounds for relief alone, English, 1,042, and American but 200. I hope America will do better this year.

JAPAN

From a private letter from Mrs. Babcock (not a missionary) we extract:—

Of our own Board Dr. and Mrs. Pettee are such charming people, and with them is his cousin, dear Miss Adams. You know the story of her going into the slums, and the wonderful work she has accomplished. Really she seemed to me to have been wonderfully successful, and every dollar put into her work to have brought great returns. So that I am sure you women of the Boston Board must feel like saying yes to all she asks you for. She is so happy in her new building, and the way seems very bright for her work. . . .

The giving of money for special need is in many cases unwise. One should fully know the situation, and understand the use that will be made of the gift. I shall withdraw where I have given, and give directly to the Board; then a report is demanded, and funds can be divided. Several of the oldest and strongest men of different denominations told me that nine times out of ten it would do more good in that way. If those who secure money for missions at Northfield would turn it over directly to the Boards more good would result. I have been greatly interested, and much seems clearer to me.

Japan wants what Christian nations have, and if it can get this only through the Christian religion it may swing out under that flag. To me India is most pathetic, and the mission force is so small, the need so awful. Japan knows India is ignorant, and in the grasp of caste.

It is one thing to read of these countries, and quite another to see, to see more than one side.

AFRICA

Mr. Ransom gives us a glimpse of Natal in November:—

It is raining. This may be a dry phrase, but it is music in the ears of many throughout this district. Not long ago came the news that the draught was broken in the Cape Colony and Orange River Colony. Now we are glad that there is hope of similar joy for Natal.

Poe wrote,—

“It was in the bleak November,
When each separate dying ember
Wrought its ghost upon the floor.”

There is internal evidence that Poe was not a South African. How far from bleak, how far from embers, how far from ghostlike is our November. The hills are truly beautiful now, with their exquisite shades of green. Yesterday I was delighted with the numbers of wildwood trees loaded with large white blossoms. The Natal lilies, the callas, the variegated compositae, and many other flowers are in full bloom. All along the native path, even in stony places, charming little wild flowers formed a constant escort. After these rains the bit of ocean which we see will vie with the firmament in its exhibition of blues and purples. Jupiter, Venus, Argo, and the Southern Cross are still “star singers” in the mighty chorus of the heavens.

INDIA

Word from Arrupukottai is most encouraging:—

The work of this station is increasing very fast. Statistics just in for year, 430 net gain. It is so difficult to man with workers without extra money. The boarding school children have all gone home for their Christmas vacation and the compound is very quiet without the 140 young people who are usually here. Of course the orphans, having no home, stay with us.

We are very happy in our progress this year. No startling events, but steady growth all along the line, so after deducting for deaths, removals to other churches and a loss to the Roman Catholics, when a renegade leader broke up a congregation and carried off forty people to the Catholics, we still have a gain of four hundred and thirty.



THE burthen of suffering seems a tombstone hung around us, while in reality it is only a weight necessary to keep down the diver while he is collecting pearls.—*Richter.*

Items of Missionary News

THE Welsh missionaries of Madagascar hearing of the great revival in Wales, told the native Christians about it, and they pledged themselves to prepare and pray for a similar revival. As a result, quarrels were made up, and as far as possible, hindrances were removed. After a few weeks spent in this way God's presence and power was felt at a prayer meeting which led to the decision of eighty-three natives for Christ on the following Sabbath. Following this, waves of blessing swept over the gathering, and these are still spreading and deepening as they flow.

WORD comes of a wonderful outpouring of God's spirit in Madagascar. Hundreds are turning from their idols, throwing away the charms in which they have trusted, and coming to be conscious that they are children of an unseen and loving Father. Many have been baptized, and many more, already believers, have found a new spiritual life. A valuable feature in this movement is the ministry of women. In speaking, praying, visiting and winning souls they are to the front, and a great work is opening.

A PATHETIC occurrence in China shows the inadequate number of doctors there. A patient was successfully treated for cataract at the mission hospital in Hankow. As he returned to his home, forty-eight blind men gathered around him and begged him to lead them to the wonderful foreign doctor, so this strange procession of blind men, each holding on to the other's rope, walked two hundred and fifty miles to Hankow, and nearly all were cured; one who could not be relieved, received while in the hospital the better gift of spiritual sight.

OUT of fourteen million girls of school age in India only three in a hundred are in school, and these are almost all taught by missionaries. What a responsibility a knowledge of this fact throws on societies which, like ours, are engaged in the education of girls.

THE distress in the Madura district is increasing. There is indeed much suffering in many parts of the district, and many of the poor people are only too glad to get one meal a day. And the coming months are to see the trouble intensified rather than diminished.

"EVERY male member," writes a South African missionary, "goes regularly on Sundays to undertake voluntary evangelistic work, so that we are able in this district to preach at forty-nine villages every Sunday, as well

as at our head and out-stations." When will the Christians in America show as good a record?

THE railway from Suakin, an important port on the Red Sea, to Berber, in the heart of the Egyptian Sudan, was opened recently. This road will help much in developing the region. But the same open door which admits the legitimate trader, the tourist, the scientist and the missionary, also allows the drinkseller, the usurer and all kinds of greedy adventurers to find their way to the destruction of the people. What can we do to send the gospel for their blessing?

THE most wonderful chair in the world was brought from South Africa to England by a traveler. A native had seen chairs in a white man's house, and wanted one for his hut. Not knowing that they were made of separate parts, the ingenious and persevering African cut the entire chair out of a solid block of wood.

It is almost thrilling to read of a regular Presbyterian Synod being held in the very spot where John Williams and his companion, James Harris, were murdered by cannibal barbarians in 1836, John Gordon and his wife were murdered in 1861, and a brother of Gordon was murdered as late as 1872. Yet the Synod has recently met in Dillons Bay Church, Erromanga, New Hebrides, and was opened with prayer by Usuo, son of the man who murdered John Williams, who has been for many years an elder in the church. Two sons of two pioneer missionaries were present at the meeting. A translation of the Bible into another of the island dialects was reported as practically complete. The Synod will meet next year at Tonga, Friendly Islands, a group whose missionary history has not been so tragic as that of the New Hebrides.

"IN Porto Rico there are opportunities for reaching people on every hand with the gospel message. What are we to do about it? And in the United States the appeals that come to us are hard to resist. There is simply no limit to what we might accomplish if we had means."

LAST year eighty-seven thousand neglected children were placed under Bible instruction in the new Sunday schools organized in destitute places by the American Sunday School Union. Thousands of good books were distributed in homes and by the wayside, also more than twenty thousand Bibles and Testaments were placed in the hands of the needy. During the year one hundred and thirty-eight churches of different denominations grew out of Sunday schools organized by the Society, and more than eighty-three hundred conversions were reported.

JUNIOR WORK

EVANGELISTIC MEDICAL EDUCATIONAL

Helps for Leaders

ENTERTAINMENTS FOR THE MISSION CIRCLE

BY H. S. L.

WHAT shall we give for an entertainment? A question upon which much may depend—the developing of effective energy in the children, the interesting of parents and people of the church in their work, and the amount of their gifts, for most mission circles have few resources beyond the annual entertainment, and depend upon its proceeds to fill their treasury. We would plead for a missionary character for the entertainment. It is as easy for children to “take a part” which teaches something of the conditions of life in mission lands or of an effort to uplift them, as to memorize any miscellaneous selection, and their simple learning and doing may sow seeds in their hearts for some future good harvest. The audience will be interested in the children whatever they do, and the opportunity is good to make money and telling appeals at the same time.

In one church the children's entertainment takes the place of one of the monthly concerts and has come to be considered an important event in the church year. It consists of a short program given by the members of the mission circle, followed by a reception for their officers and a sale of candy and lemonade. Tickets are not sold, but a collection is taken. Other societies count on the tickets as the best means of income. A circle called the Morning Stars at their last entertainment had tickets printed as souvenirs, in the form of a five pointed star, and the leader gave a book of missionary stories to the child selling the largest number.

The simple entertainment, made up of recitations or dialogues, living pictures, music, and easy drills with mite boxes, dolls, or flags, is best adapted for small children, and of suitable material there is no lack. The *Dayspring* file is rich in appropriate bits of poetry and dialogue. Two good exercises are, “Dorothy's Dream,” a Christmas entertainment in the December number, 1905, and “The Missionary Clock” in September, 1903. There is a book of “Selections and Suggestions” to be had at the Rooms for fifteen cents. Some of the exercises used at the May Festival

have been printed. "Some Stories My Room Told Me," "A Chinese Caller," and "Moving Pictures" of the children of India, are among the best. Costumes which add much to the interest both of the children and audience can often be improvised at small expense, or may be obtained from the Rooms in Boston for fifteen cents apiece and express charges. If a lantern and slides are available, an interesting and instructive entertainment can be arranged by having children give in turn short, bright descriptions of the pictures. (Of course these must be written for them to learn.)

Some excellent entertainments from other Boards are, "Little Lights," a candle exercise for children, to be had from *Over Sea and Land*, 1334 Chestnut Street, Philadelphia, at fifteen cents a dozen; "How Some Dolls Came to Go as Missionaries" and "Mother Goose and Her Family as Missionary Workers" from the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 36 Bromfield Street, Boston, each ten cents; and "Music from Foreign Mission Fields" from the United Society of Christian Endeavor, Tremont Temple, Boston.

OUR WORK AT HOME

Our Daily Prayer in May

THE work of the Foochow mission is carried on in five stations with 96 out-stations. The force embraces one teacher and seven ordained missionaries with their wives, 17 single women, four of them physicians, 91 native preachers, 131 native teachers, 47 of them women, 48 Bible women and 56 other native workers. Of its 88 churches 14 are entirely self-supporting, and the membership almost reaches 3,000. More than 2,500 pupils are under missionary instruction, nearly one half of them girls. Nearly 23,000 patients were treated last year in the four hospitals and eight dispensaries. The Woman's Board cares for seven missionaries there, two of whom are physicians.

The girls' boarding school at Foochow joins a collegiate with a preparatory department and has also a number of little girls from the neighborhood as a practice school for the older students. Three Chinese gentlemen assist the other teachers. An article in LIFE AND LIGHT for July, 1904, gives facts and illustrations of this school. Miss Newton is at the head of the college with about twenty pupils, and Miss Alice U. Hall, who went out in

1904, is able already to give valuable assistance, though she must still spend much time in language study. Miss Garretson, who has had the care of the preparatory department with about 90 pupils, is in California, striving to regain the strength which failed under a burden too heavy for any one woman. Miss Worthley and Miss Osborne have the care of the Abbie B. Child Memorial School for girls at Diong-loh, a school with 30 boarders and about as many more day pupils. Many of these little ones have become Christians since they joined the school. Mrs. Peet and Miss Wiley are both at home on furlough. Miss Brown, who has done a blessed work in her kindergarten, is also here for her health. *LIFE AND LIGHT* for June, 1905, contains a sketch of her work with illustrations.

During last year 157 patients were treated in the hospital and 7,179 in the dispensary. Dr. Woodhull and her associate, Dr. Stryker, attend to this work, with the help of native nurses and also make many visits in homes. Mrs. Kinnear has taught music in the girls' college but is now in this country. Mrs. Hartwell, a widow since January, 1905, finds a home with her daughter, Mrs. Hubbard, and so keeps in close touch with the missionary work. Mrs. Hodous has much oversight of primary schools, besides the care of her own little son. Miss Hartwell has a hand in many things, Christian Endeavor, Sunday school, evangelistic work, and during the absence of Mr. Peet, the president, she has had great responsibilities in the college for young men. Mrs. Whitney assists in evangelistic work among the native women, a work with continually increasing possibilities. Mrs. Hubbard has supervision of the Bible women's training school and she draws close to the native women in many helpful ways. Mrs. Smith, new to the language, and with the care of her little one, finds ways to aid the work to which she gives her life. Dr. Smith treats both men and women in her dispensary, many of the patients coming long distances, sometimes fifty miles. She also visits homes, and combines evangelism with the healing wherever possible. Miss Chittenden has charge of the girls' school at Ing-Hok with about 30 boarders. She also makes arduous tours in the country about, where she meets many women who have never heard the gospel. Miss Woodhull is busy with varied work, care of day schools, evangelistic service in the hospital, and teaching the Bible women and station classes. The two sisters, Misses Bement, after years of strenuous labor as missionary physician and teacher, are on furlough. Mrs. Gardner finds most of her time taken with home duties. Mrs. Bliss, formerly Miss Borts, has care of the school at Shao-wu while Miss Bement is in this country. Miss Walker's duties are manifold. She has charge of the work among women, she teaches in the boys' school, she goes on tours, and relieves her father of many cares.

The North China Mission has 51 common schools with 570 pupils, 115 of them girls. Mrs. Roberts and Mrs. Sprague and their husbands are the only English speaking missionaries in the field of Kalgan, which has a population of about two million. They hold meetings for women in various villages, and make extended tours with their husbands, whose influence they greatly increase thereby. Mrs. Roberts has charge of a boarding school for girls with six pupils. Miss Jones holds station classes and goes touring; a letter from her in our April number shows some of her experiences. Mrs. Stanley, after nearly forty-five years of experience, is a guide to the younger workers, a cheer and comfort to many both American and Chinese. She works among the women and assists in the care of schools. Mrs. Perkins is triply busy, being at once a mother, a missionary and a physician, and she is diligent in all three callings. Mrs. Aiken adds to the care of her family of little children some teaching and evangelistic work. Miss Browne, our Miss Browne we like still to call her, is busy with that language study that faces all newcomers. Miss Lyons, also a new recruit, is stationed at Pang-chuang, where she begins happily a work of unlimited promise and importance. The American Board has 70 native preachers and about 3,000 native church members in its North China Mission.



Suggestions for Auxiliary Meetings

TOPIC FOR MAY—CONGREGATIONAL WORK IN SOUTH AFRICA

To understand properly our work in South Africa to-day we must be a little historical, and leaders will find much help in the History of the American Board Missions in Africa recently prepared by Dr. Judson Smith; price 20 cents. It will be easy for someone to put on a blackboard a map of the region where our workers are stationed—the American Board Almanac for 1906 contains a good one,—and to write also the list of the missionaries with their stations. The pamphlet published last year, Men and Women of the American Board Missions in Africa (price 25 cents) gives sketches and portraits, and LIFE AND LIGHT for January, 1906, gives recent statistics of the Zulu Mission.

LIFE AND LIGHT for February, 1902, April, 1903, November, 1905 contain articles and interesting letters descriptive of life and work in Zululand. Also much material is given in the number for April, and on pages 199-208 of this magazine. Let us not leave this study without earnest prayer for the missionaries and the people for whom they work.



THE Semi-Annual Meeting of the Woman's Board of Missions will be held at the South Church (Campello), Brockton, Mass., Tuesday, May 22d. Sessions at 10 A. M. and 2 P. M. Basket collation. Train leaves Boston for Campello Station at 8.43 A. M.

Woman's Board of Missions

Receipts from February 18, to March 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Calais, Aux., 60; Dexter, Cong. Ch., C. E. Soc., 2.30, 62 30

NEW HAMPSHIRE.

Hanover.—Friends, 20 00
New Hampshire Branch.—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord, First Ch., "Cheerful Workers," 3; East Sullivan, Union Cong. Ch., Mrs. R. E. Davis, 2; Exeter, Aux., 20; Hampton, Aux., 47.50; Keene, First Cong. Ch., Aux., 13; Newington, Aux., 5.50, 91 00

Total, 111 00

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Bakersfield, C. E. Soc., 1; Franklin, Aux., 2.15, C. E. Soc., 3; Newport, Aux., 10; Pittsford, C. E. Soc., 3; South Hero, Mrs. Henry Robinson, 1; St. Johnsbury, North Ch., Aux., 13.82, Round Table, 30, South Ch., Aux., 19.40, Miss Dorothy Fairbanks, 3.50; Wallingford, Aux., 28; Waterbury, Aux., 17.25; Wilmington, C. E. Soc., 1.40; Windsor, Aux., 5, 138 52

MASSACHUSETTS.

A Friend, 7 00
 A Friend, 40
Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., Reading. Lexington, Aux. (25 of wh. to const. L. M. Mrs. Everett S. Emery), 75, 75 00
Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Great Barrington, Aux., 1; Hinsdale, Aux., 22.41; Housatonic, Aux., 12.35; Lee, A Friend, 165, A Friend, 135; Pittsfield, South Ch., Aux., 30.57. Less expenses, 3.30, 363 03

Boston.—Offering at public meeting, March 2, 1906, 188 53

Essex North Branch.—Mrs. Wallace L. Kinball, Treas., Bradford. Haverhill, Centre Ch., S. S., 1.20, 1 20

Essex South Branch.—Miss Nannie L. Odell, Treas., 23 Washington St., Beverly. Lynn, First Ch., Aux., 30; Swampscott, First Ch., S. S., 6.23, 36 23

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 37, Twentieth Century Club, 55; Amherst, South, Aux., 25; Northampton, Edwards Ch., Aux., 15.15, 132 15

Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. Wellesley, Aux. (Th. Off.), 49, 49 00

Norfolk and Pilgrim Branch.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. A donor, 20; Brockton, Porter Ch., Aux., 30; Milton, First Ch., C. E. Soc., 10; Sharon, C. R., 4.06; Stoughton, Aux., 5; Weymouth Heights, Aux., 30; Wollaston, Aux., Add'l Th. Off., 20.50, 119 56

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Harvard, "Willing Workers," 5; Shirley, Miss'n Cir., 7.50, 12 50

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., C. E. Soc., 10, Jr. C. E. Soc., 15, Second Ch., Aux., Th. Off., 74.12; Indian Orchard, "Willing Helpers," Aux., 15; Southwick, Aux., Aux., 22.61; Springfield, South Ch., Prim. Dept. S. S., 5; Three Rivers, Union Ch., C. E. Soc., 5; West Springfield, First Ch., Aux., 4, 150 73

Suffolk Branch.—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Allston, Aux., 33.42; Auburndale, C. E. Soc., 15; Boston, Berkeley Temple, Sunshine Club, 9, Central Ch., Aux., Mrs. E. C. Moore, 50, Old South Ch., Aux., 235, Union Ch., Y. L. Aux., 87.27; Brookline, Harvard Ch., 150; Cambridge, Pilgrim Ch., Y. L. Aux., 10; Dorchester, Pilgrim Ch., Aux., 10, Romsey Ch., C. E. Soc., 5, Second Ch., Aux., 10; Franklin, Aux., 13, Y. L. Soc., 10; Jamaica Plain, Central Ch., Dau of the Cov., 20; Newton, Eliot Ch., "Helpers," 20.61; Newton Centre, First Ch., Ladies' Soc., 130; Newtonville, Aux. (prev. contri. to const. L. M.'s Mrs. J. T. Stocking, Miss Alice S. Barton, Mrs. G. H. Wilkins, Mrs. Arthur P. Felton, Mrs. Henry F. Ross, Mrs. William T. Rice); Roxbury, Immanuel Ch., Aux., 27, Walnut Ave. Ch., Aux., 47.50; Waverley, Aux., 16.11; Wrentham, C. E. Soc., 5, 903 91

Winchester.—Do-Something Band, Mrs. C. A. S. Dwight, Pres., 5 00

Worcester Co. Branch.—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Gardner, Aux., 50; Holden, Aux., 25; Oakham, 5; Petersham, Mrs. Elizabeth B. Dawes, 100; Webster, Aux., 3; Worcester, Park Ch., Extra-Cent-a-Day Band, 5, Plymouth Ch., Aux., 22, Union Ch., Aux., 35, 245 00

Total, 2,289 24

LEGACY.

Ware.—Mrs. Miranda H. Lane, by Lewis N. Gilbert and Mary H. Gilbert, Extrs., 100 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. Pawtucket, Park Place Ch., Jr.

C. E. Soc., 2; Providence, Beneficent Ch., Beneficent Dau., 10, Park Side Chapel, 5; Riverpoint, Wide Awake M. C., 2; Slatersville, C. E. Soc., 5,

24 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Ashford, Aux., A Friend, Easter Off., 1; Colchester, C. E. Soc., 5; Greenville, S. S., 10; Lisbon, Aux., Easter Off., 8.10; Montville, Ladies, 8; New London, First Ch., Aux., 28; Norwich, Park Ch., Aux., Mrs. George D. Coit, 30; Preston City, Aux., Th. Off., 4.50; Taftville, C. E. Soc., 4; Thompson, S. S., 5,

103 60

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnold Rd., Hartford. Burnside, Aux., 5; Coventry, Aux., 17; East Windsor, Aux., 21; Granby, South Ch., C. E. Soc., 5; Hartford, First Ch., Aux., 20.40, Park Ch., S. S., 30; New Britain, Miss Mary L. Stanley, 30; Terryville, M. C., 5; West Hartford, Aux., 35.50,

168 90

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 300, Miss Ogden, 40; Chester, Aux., 18.55; Greenwich, Aux., 144.75; Haddam, Aux. (with prev. contri. to const. L. M. Mrs. Fredrick W. Towle), 8; Higganum, Aux., 5; Kent, M. C., 3; Middletown, First Ch., Aux., 21.43, South Ch., Aux. (prev. contri. to const. L. M.'s Mrs. Orrin E. Stoddard, Miss Ella S. Sheldon); Naugatuck, Aux., 50; New Canaan, Jr. C. E. Soc., 5; New Hartford, Aux., 4.55; New Haven, Ch. of Redeemer, Prim. S. S., 5, Grand Ave. Ch., Aux., 92, United Ch., P. S. A. Aux., 26; North Woodbury, C. E. Soc., 20; Norwalk, First Ch., Aux. (to const. L. M. Mrs. William R. Smith), 25, S. S., 44; Portland, Aux., 5; Prospect, Gleaners, 4; Ridgefield, C. E. Soc., 10; Saybrook, Aux., 31.68; South Britain, "Wide Awakes," 9, C. E. Soc., 5; Stamford, First Ch., Y. L., 10; Stratford, Aux., 40.06, S. S., 35; Torrington, Centre Ch., C. E. Soc., 15; Wallingford, First Cong. Ch., 25; Washington, C. E. Soc., 8; Waterbury, First Ch., Aux., 123.65, Second Ch., Prim. S. S., 10; Westchester, Aux., 3.50, C. R., 1.15; Winsted, First Ch., Aux., 29.50; Woodbury, First Ch., Aux., 10.50, C. E. Soc., 20,

1,208 32

Total, 1,480 82

LEGACY.

Old Lyme.—Mrs. Harriet H. Matson, add'l by Charles A. Terry, Extr. 1,000 00

NEW YORK.

Brooklyn.—J. R.,
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 40; Brooklyn, Lewis Ave. Ch., Aux., 50, Tompkins Ave. Ch., Aux., 30; Willoughby Chapel, Home Dept. S. S., 33; Buffalo, First Ch., Inasmuch Circle, 7.55; Canandaigua, Aux., 65, Misses Rice Band, 5, Alice Band, 5; Flatbush,

25 00

King's Guild, 6; Greene, C. E. Soc., 5; Java, Aux., 4, C. E. Soc., 2; Lockport, East Ave. Ch., C. E. Soc., 19; Middletown, First Ch., S. S., 10, North Ch., Jr. C. E. Soc., 2; New York, Christ Ch., Aux., 27.29, Manhattan Ch., Aux., 26, Pilgrim Ch., Aux., 46; Oxford, Aux., 25; Patchogue, C. E. Soc., 5; Phoenix, Aux. (with prev. contri. to const. L. M. Mrs. T. A. Waltrip), 13.69; Foughkeepsie, Aux. (to const. L. M. Rev. John Simpson Penman), 25; Pulaski, Aux., 15; Richmond Hill, C. R., 5; Rodman, Aux., 20; Rutland, Ch., 7.50, Aux., 7.50; Saugerties, Sunbeam M. B., 5; Syracuse, Plymouth Ch., Aux., 85; Walton, Aux., 23; West Bloomfield, C. E. Soc., 5; West Winfield, S. S., 30. Less expenses, 83,

571 53

Total, 596 53

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Mission Club, 50, Mt. Pleasant Ch., Aux., 25; Fla., Daytona, Aux., 15; N. J., Glen Ridge, Boys' M. B., 15; Newark, Belleville Ave. Ch., Aux., 38.50; Upper Montclair, C. E. Soc., 20; Westfield, Aux., 75; Pa., Scranton, Plymouth Ch., W. F. M. S., Th. Off., 9.50,

248 00

FLORIDA.

St. Petersburg.—Miss'y Soc., 10 00
W. H. M. U.—Lake Helen, Aux., 20 00

Total, 30 00

CANADA.

Cong. Woman's Board of Missions, 1,038 75

CHINA.

Tung-cho.—Woman's C. E. Soc., 30 00
Donations, 5,773 71
Specials, 275 45
Legacies, 1,100 00

Total, 7,149 16

THE MRS. W. F. STEARNS MEMORIAL FUND

Dover, N. H.—By Miss Elizabeth C. Sawyer, Treas., 500 00
Established by former pupils of Mrs. Stearns' School, Amherst, Mass. The income to be used for the support of a pupil in the Girls' School, Ahmednagar, India. In case this school is disbanded the income is to be used for educational work in some other school in India, and in case all educational work in India is given up, the same is to be used for educational work under the care of the Woman's Board of Missions in some other country.

TOTAL FROM OCT. 18, 1905, TO MARCH 18, 1906.

Donations, 36,061 75
Specials, 2,006 75
Legacies, 7,230 60

Total, \$45,299 10

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INDIA

From the report which Rev. J. C. Perkins sends of Aruppukottai Station, we extract the following :—

WE have two illustrations in this station this year of the truth of the thought that there should be no such word as “fail” in the vocabulary of the Christian. For twenty years there has been work carried on in a near village with little or no result. The people of the place were so bad and crimes were so frequent that the place was called Sodom by the Christians of this station. The police and other authorities had done their utmost to stamp out crime, but little or no success had attended their efforts. The missionary thought, too, that enough had been done, that it was a waste of time and money to try longer, and that the time had come for us to shake off the dust of our feet on that village and commence work where there was more hope and less crime. But at this juncture a donation was received from a lady in America who had heard of the village, and who expressed a strong desire that work be rigorously pushed in that place. So a catechist and Bible woman were sent to work among the people. During the early part of the year a young girl, the daughter of the only family of Christians in the place, finished her course at our boarding school, and went home a decided Christian. A young man wanted to marry her, but she refused, saying that unless he became a Christian she would not marry him. Later he became a Christian and the marriage took place. She so influenced her husband that he persuaded his father that Christianity was the one true religion, and the father with his family a little later became Christian. Then the father and the son, with the help of the catechist and Bible woman, influenced several other families ; so that now in that village, where we were on the point of giving up the work as utterly hopeless, we have a

congregation of over fifty souls, and with the immediate prospect of getting many more, as the head man of the caste has become a Christian.

They are a well-to-do, respectable class of people, and have come to Christianity with no false motives whatsoever. The young man may have been influenced by his desire to marry the Christian girl, but those who have joined as the result of the influence of the young man and his wife and work of the helpers there, as far as we have been able to find, have not a single motive.

In another village a similar state of facts may be found. For many years preaching was carried on there, and as it was so near this village received more than its due share of attention. But there was not the slightest movement on the part of the people towards Christianity after many years' work, and finally the helpers ceased to go to the place, and I do not believe anyone has preached there during the past five years.

Last year fifty of the people came to the Mandapasalai pastor and said they wanted to become Christians. We suspected that they had some worldly motive, and while receiving them we did not register their names on our rolls. Several months passed, and we found that they had no motive beyond the fact that they thought the Christian religion true and concluded it would be wise to join it. There was no conviction of sin, and no accurate knowledge of Christ or what he had done for them, but a general idea among themselves that they would profit both in this world and in the next by becoming Christians.

Of course we did not send them back to Hinduism because they knew so little of Christianity, but received them into the great nursery of the church, and they have been regular attendants on the services of the Mandapasalai church ever since. The above represent a class of people to be found in this vicinity, who, restless and dissatisfied with their spiritual condition, are convinced that Christianity is superior to what they have, though they may not understand all its tenets, and not a few of whom frankly confess that "it is not only a good religion" (to use their own words) but that it will be the religion of the future. As an elderly man said rather sadly, "Yes, it is true, and my children will all accept it in time, and other Hindus, but I am too old to change. I will remain where I am."

But it is not to be inferred from the foregoing that opposition is dying out and that the majority is losing faith in Hinduism. Persecution is still persistent and oftentimes furious. It was only yesterday that a little band of new Christians came to the missionary's bungalow and begged him to do something to ward off the impending storm that seemed sure to break over their heads. They belong to the poorer and weaker castes, and their

conversion to Christianity a short time ago has infuriated the Maravas of that village. It is largely a Marava village, and the people who became Christians are their servants, working their fields for them and standing ready to render any service needed.

The Maravas say, "What, do you dare to become Christians; you who have been our slaves for generations? This is a Marava village, and we will have no Christianity here. Leave Christianity or leave this place; if not, look out for your houses, your cattle and your crops."

They had already run off some of the cattle of the Christians, and probably now as I write are destroying some of their crops and will ere long set fire to the houses. It seems most trying and unrighteous that a man cannot be allowed to follow the leadings of his own heart as to what religion he shall belong to. But in these places, far removed from the chief officials' eyes and immediate notice, and with an abundance of false testimony always at hand and easily procurable, and with corrupt petty officials ever ready to side the highest bidder, it seems impossible to get justice, and "might is right." I felt indignant and yet powerless, for I knew not what to do to help them, and I looked at the poor fellows whom we had urged to come out as Christians with great sympathy and pity, and wondered if I could stand under similar circumstances all that they will be required to stand.

Another instance shows the trying situation in which some of our converts find themselves when about to be baptized. There is a young man of high caste, of a wealthy and influential family, who has become a sincere believer in the Lord Jesus. His uncle is the principal official in his native village and the young man is in a situation of great comfort and affluence; as he is versed in the Hindu sastras, when he speaks at our meetings or in the discussion with Hindus on the street he is a better defender of Christianity than many of our catechists. His family, though regretting that he is so interested in Christianity, as he is not baptized make no great objections to his occasionally associating with Christians or even defending Christianity at the expense of Hinduism. But he knows, and we know, that the day he receives baptism a fiery persecution will commence. At a recent administration of the Lord's Supper in his village at which he was present the pastor asked, "What shall we do? If we press him to be baptized he will be turned out of house and home at once; and how will he live; on the other hand, if we do not press him, have we done our duty?" It was a hard question, and I felt that it was an easy thing for us to tell him to "be baptized and suffer;" whereas, if we had had to be thrown out by family and lifelong friends and acquaintances when we confessed Christ, we would not have been so eager to confess him.

Still, it seemed too dangerous to tell him to wait, so I said to him, "I feel for you deeply and know how much you must give up and suffer, and if I were sure that you were to live on for a time I would not urge; but I dare not take the chances, and must urge you not to wait longer." He looked wistfully at me, and seemed to long to confess Christ, but though he remained at all the services he could not take the step; and now, though a cleaner, brighter and better Christian at heart than many who have been baptized, he still remains unbaptized.

He has not turned away from us as the rich young ruler did from Christ, making what is known in history as the "great refusal." He still comes to the bungalow, still defends Christianity, still associates with Christians; but he is still in the eyes of his people a Hindu and not a Christian. He represents a number of young men about whom it is most difficult to decide what to do. They are cast off by their relatives, and they have not been trained to do any manual labor as they are of high caste and excellent social condition, and they are too old to go to our educational institutions. The mission cannot support such men, even if such action were deemed advisable, and they can give employment to only a few, and even to these only after some training. In the case of several the only alternatives seem to be to stay and starve or become a lonely wanderer in other districts, out of the reach and influence of their relatives, in search of employment.

We wish we could write of evidences of the presence or the coming of the revival spirit, for which all are longing and praying, but we cannot, further than to say that a deep conviction of individual powerlessness and nothingness in the prosecution of the work has taken possession of the missionary and some of the leaders of the work in this station. Perhaps the first step on the part of the Holy Spirit in using a man is to bring him to a thorough conception of his own littleness. We might add that another sign of the Spirit's coming or presence is the fact that on the itinerary recently held in the Aruppukottai pastorate crowds seated about us in the moonlight listened to our preaching, giving us close and careful attention.

There was no disturbance, no indifference—which is oftentimes harder to bear than active opposition—and no defence. It seemed as though some of the audience were waiting for some one of their number to arise and tell them what to do in order to become Christians. A part of our audience did rise and say, rather impatiently, and yet regretfully: "It is no use; we could not live if we became Christians and tried to keep its laws. We have simply got to lie and steal if we are going to live. In fact we have got to go and steal to-night, after you go, fodder for our cattle from some of these fields about us."

It seemed as if they had been impressed with the picture of Christianity and what it would do for them, and yet felt so bound by their old life and habits that they felt it useless to try to break away from the chains that held them.

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A Visit to Foochow, China

BY EMILY D. SMITH, M.D.

I STARTED for Foochow on Monday morning, November 6, with my two servants and teacher, the Smiths' amah, who was going home for a few days, and three other women whom I was taking to the annual meeting. As we wanted to get to the place where another woman would be waiting for us, and farther down where the amah would get off, we got an early start, leaving the boat landing (a sandy beach) at 9.30 promptly. At 11.30 we were still in sight of the house, not half an hour's walk from it, with the boat stuck on the stones. The water was so low that it was difficult to "find the road" where the boat would not "stick." The boatman had put a lot of wood on the boat (which he had no right to do, as I had rented the whole boat), and in order to get the boat off the stones several bundles of the wood had to be dropped into the water temporarily. Two or three of the bundles became loosened and the wood drifted down river, and the "boat lord," with his brother and his brother's young wife, went scrabbling around in the water trying to catch the pieces of wood as they floated around. After the boat was light enough the two men literally lifted it off the stones, and it was off down stream as soon as the wood was reloaded. It was good discipline for patience, and we managed to keep cheerful, though we knew our plans for the night could not be carried out.

The men took off several bundles of wood at a village further down and left them there, and we breathed easier, but immediately stuck again, and we were nearly an hour getting off again. More wood was left at another village (it was funny by that time), and then we went ahead without further trouble. It was half past four when we reached Gahliang, and I had only time to run up to the chapel to see Miss Chittenden and return immediately. Miss Chittenden came back to the boat with me in order to prolong the time for a chat, and we pushed off at once.

It was midnight when we reached the place where we were to meet the preacher's wife, but it seemed foolish to call for her at that time of night, but in the moonlight the boatman poled the boat on down to Suie, the station where the amah and my cook were to get off. It was two o'clock, and cold, and the amah was tucked snugly in bed on the bottom of the boat, and I said it was a pity to get her up. The boat might wait till daylight, I thought, but the boatman said wind and tide were in our favor and he did not want to delay, so the old lady had to get up and trudge off a mile inland to her home. My cook went to the same village, so they went together.

Before they left the officer from the customs station came down to see what we had on board. I said we had a very precious cargo, and I thought when he heard my foreign brogue he would be content and not look in. But he meant to do his duty, so he pushed up the front part of the boat top, which we had dropped down to better protect us from the cold, and thrusting in his paper lantern, suspended on a long stick, proceeded to look for dutiable goods. All he saw was five rolls of bedding, with a woman's head visible at the end of each roll. Two on the "shelf," two on the floor, and one, myself, on a low canvas cot, made up the number. He seemed satisfied with the inspection, and again the curtain was dropped. After the amah and the cook left we pushed off again, and while the boatman poled us along the rest of us slept till daylight.

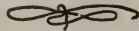
It was scarcely eight o'clock when we reached the landing where my chair was to meet me to take me across the island. The women were to stay in the boat and go around the island, reaching a landing much nearer Ponasang, thus saving chair hire or a long walk for them. I left my coolie in charge of the women and the things on the boat, and my teacher and I got off at "Round Edge Corner," with my load of clothing, "my dress suit case," as it were. My chair was to be sent from Ponasang to meet me, but as it had not come we bargained with a man to carry my load, and I started to walk with my teacher. We had not gone far when we saw the chair men carrying my "foreign chair" zig-zagging across the plain. It would be hard to tell whether they were coming toward us or going away from us, but finally we met, and I was soon in, and the procession started.

Hoh-nieng, my teacher, could not keep up with the rapid pace of the chair and load bearers, so at a wayside restaurant he said good-by to me, and I left him to come along more leisurely. It was not eleven when I reached the compound at Ponasang, so I had plenty of time to get ready for dinner.

Miss Newton and Miss Hall live together in the new house connected with the girls' college, and it was with them I stayed until Wednesday, November 15, when I went into the city to stay over night with Dr. Stryker

The annual meeting was the most blessed and helpful one. Mrs. Hubbard and I looked after the women who attended. About forty different ones stayed in a native house on the site where the new hospital is to be built by Dr. Kinnear. There were about twenty-five there all the time, and during the day many more came from the city and surrounding suburbs, most of whom had their dinner with the others.

The women had to be cared for like children, if they were going to get the most good from the meeting. They all seemed to enter into the spirit of the meetings, and it seemed that not one went away unblessed. A number testified to new visions of Christ and his work and their own responsibility for the salvation of souls. Two evenings, instead of attending the meetings at the church, we had just the women together. Miss Newton led one meeting, and Miss Chittenden, who came down for the last day, led the other. There was much real heart searching done at those little meetings, and many heartfelt testimonies given. During one season of prayer several prayed at once, and the Spirit's presence was very manifest. This series of meetings is said by many to be the best in a spiritual sense that have been held in Foochow for many years. It is just one of the many manifestations that God is giving us that he is beginning to answer the prayers of his people in this province for the salvation and enlightenment of Fukien Province. Pray for us and with us that everyone who knows him may lead other souls to him.



Miss C. S. Quickendon writes from Aruppukottai, Madura District, South India, February 12, 1906:—

WE have had a very bright and happy year as regards converts—here and there one all over our station: a farmer and his family; a merchant and his wife and son in one village; in another village several families, among whom is one bright boy named Krisnam. He came to the board-

ing school last year but only stayed one term, then did not return and I did not think that he had gained much. However, the seed was sown and the catechist in his village has reaped the reward, for though his father still remains a Hindu, he is a very bright, true Christian, and only fourteen years old. He was so eager that his little sister should come to school that when I went to the village last week I succeeded in getting the father's consent and brought her back with me.

In our boarding school there has been quite a revival; several boys and girls have been converted, and many others greatly changed. Three boys and seven girls are to unite with the church next month and sixteen children joined the Christian Endeavor Society this week as active members and all seem so happy.

Among our helpers, too, there is new life, especially noticeable in our Aruppukottai native helpers. Another Hindu woman was baptized and received into the church last Sunday, the result of Nachrammal's (Bible woman) work, and I think Sunnammal (Bible woman) had a good deal to do with the coming of the two families mentioned on the first page of my letter.

Last week I went to visit the Bible women in Pommai-kottai-karisakulam, Neeravi and Perunalai. Those villages are seven, seventeen and twenty miles from Aruppukottai, so it took five days to visit the three places. I slept one night in each place, getting my meals where I could, sometimes by the roadside. In Pommakottai and Neeravi it was harvest time, and the women are mostly very poor, so that they work in the fields all day and it is only at night after they come home tired and have cooked and eaten their evening meal that they have time to sit down and listen to us, or come to a meeting, but often the Bible woman will follow them to the fields and try to teach them something while they work. Just now owing to the lack of rain, many are suffering and they say that some of the people are digging up the ant hills in the grain fields in order to get the grain that the ants have stored up, which they cook and eat. They told me they sometimes get nearly a quart measure from one ant hill.

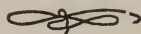
In Perunalai, where our new Bible woman, Mariammal, is at work, we have a different class of women. They are mostly from the wealthy classes who do not allow their women and young girls to go out; so they are shut off from all chance of hearing the gospel unless a Bible woman succeeds in winning her way into the house. This Mariammal has done, and I went with her to see some eight or ten bright young girls and women of fourteen to twenty and a few older ones whom she was teaching. She is doing a very good work and I was much pleased with it.

I should like you to pray especially for the Bible women's work in and near Aruppukottai, for having had two converts baptized recently—one in December and one last Sunday—there is some persecution. Valli is the last convert. Now she has taken the name of (peace) Samathanam, in Tamil. The Bible women are forbidden to go to her house now by the relations. They say several young men are ready to beat anyone who comes, but Samathanam is very brave herself. She came to church again yesterday and she insists on being allowed to, though her friends object.

This evening a boy of fourteen came and begged to be taken into the boarding school. He has heard the truth through Paripuram, Bible woman, who teaches his sister, and he says he wants to be a Christian, but alas! we had to send him home for we could not take him without his father's consent.

Last month Mr. Perkins, Dr. Harriet Parker and I went out for another ten days' itinerary and we had a real good time. We had five camps, a half a day to a day's journey apart. We started out on the twenty-third of January, reached Mandapasalia at noon. A few people were there before us and while our breakfast was being prepared and we were unpacking our few necessary articles—as cot, chair, etc.—the crowd gathered and within an hour of arrival we had eaten and set to work. First, we had a very good meeting with the people, then Dr. Parker began seeing patients and our hands were full, but our native helpers kept up the singing and preaching at a little distance until dark, when we stopped work, but only to begin again as soon as we were up in the morning, and oh! what crowds came. We had arranged to move on to the next camp at noon but could not, and at 2 P.M. when we were obliged to stop in order to reach the next place that night we had to leave with heavy hearts, for there were more than one hundred people who had gathered while we were eating and packing up to go; and on the road we met two carts full of people coming to us. But happily we persuaded them to follow us next day. Dr. Parker saw and we did our best for 284 sick people in that first village. In Perunalai the crowd was not so unmanageable and the people much more attentive to the preaching. We were there one whole day and Dr. Parker treated 194 patients. In Sevalpatti another 136 obtained her help, and then being Saturday evening we went on eight miles to a hut on the seashore where Dr. Parker and I thought we would spend a quiet Sunday, but even there a few people found us and on Monday we started off on an eighteen mile journey across country to Sengotampetti, a village where as far as Mr. Perkins knew, no white doctor had ever been. Here we had the hardest day of all. From early morning to 9 P. M. an eager crowd pressed one upon the other.

When we stopped for the night the number seen was 280 (or more) and in the morning while the men were taking down the tent to move on, you might have seen Dr. Parker, her dispenser, Koilpillai, and myself all sitting around the medicine boxes under a big banyan tree trying to do something for thirty or forty people who hemmed us in on all sides, clamoring for medicine, and in all, the names taken amounted to 335 in that camp alone. Our next and last camp was in an ideal place among a group of big trees which gave shade to us and the people; and all day long we could look round and see little groups of people gathered round a catechist, or seated round a Bible woman who had a Bible picture spread out beside her on the ground. Mr. Perkins had his monthly meeting for the catechists in his tent near by, so a number of workers were present and each took a turn in the singing and preaching. Two hundred and fifty-two patients were seen and at 7 P.M. we had finished, so walked across the fields three quarters of a mile to a new church in Poonalaipetti, where Mr. Perkins conducted a communion service. We enjoyed it and it was such a nice finish to our tour. With a few odd people here and there counted in, Dr. Parker treated 1,222 patients on that tour, and that they appreciated what she did for them is seen by the fact that when I went through some villages near where we camped last week, the people asked if I had not brought any medicine and "When will the doctor come again?" and some spoke of benefit received.



Under date of January 3, 1906, Miss Vaughan writes of her trip to the villages about Hadjin:—

It is now nearly two months since we returned home from the village trip. As Dr. Hess probably wrote you, she started out with Mr. Martin and myself and saw a great many sick people, but journeying is extremely hard for her, so she turned back and made the journey home more slowly.

The village schools were really better than I had expected, for the teachers had taught before, and they were thoroughly in earnest.

In Tashju, Vartier is doing good work. In the morning she teaches in the school, which is held in the church, and in the afternoon she goes as Bible woman to the homes, and the preacher has charge of the school. When we went there we found that the only books the children had were some Greek primers (this is a Greek village). There was no blackboard, no Turkish books, nothing. But in spite of all these disadvantages the teacher kept the children interested, and eager to learn new things. She gives two or three short Bible lessons each day and was teaching them

hymns. When one remembers that most of her twenty-five or thirty pupils were from Orthodox Greek families one wonders how far the influence may reach. We had a blackboard made, gave her some patchwork pieces, needles and thread, so that she might teach sewing—a little known art in these villages—and later sent her a number of text-books, so we are anticipating good results from this year's work.

In Gurumze we have the same teacher again. She is doing good work, and says that eleven of her pupils have become real Christians, because they not only say they are Christians, but their lives, both in school and at home, are changed. A very good proof, isn't it? A family in Tashju want her for their son, and, though we had hoped to send her to college, we are about willing to waive our claim, as she would go into a Christian family and have the opportunity of doing possibly a better work than in any other place, for Tashju is in need of earnest young people more than any other place in our field.

In our home all the little girls (our baby is seven) have "house mothers" who see that faces and hands are clean, hair is combed and that the clothes are mended properly and kept in order. I can see what a help this must be to our girls when they are married, but I also wish that in some way they might be trained how to care for their babies. A native physician told me that about sixty per cent of the babies died and of the other forty per cent about half had life-long diseases fastened on them in childhood. I am not surprised at this, my only wonder is that as many live as do; and they are neglected even more in the villages than here in the city. So I want as many as possible of our girls to go back to their homes in the villages and pass on what they have learned.

In Dikmeh we found our Bible woman doing good work, and as her daughter is old enough to care for the little home, she can give all her time to the work. This is the last place opened up in our field and it is very promising. Mr. Martin received eight into the church in the spring and five this fall. They are anxious to have a school opened there next fall for the girls, and I think we must, if any arrangement can be made for room. We were all sitting on the floor one afternoon, listening to a talk from Mr. Martin, when the doorway was darkened by cows—they came in and went to their corner, then the donkeys came and went to theirs, and when the weather is a little colder, the goats and dogs will follow.

We (Miss Vaughan and Mr. Martin) were gone thirteen days, and of these seven were spent in the saddle, and we had all kinds of weather from very warm and pleasant to rain and snow; and all kinds of roads, but on Mrs. Coffing's Snowball I am not a bit nervous, for he is so sure-footed. I

gained a much clearer insight into our village work, and am sure the rest did me a great deal of good, so I feel that the trip was altogether profitable.

One day I stopped in a little yard to speak to a mother and her daughter. In this out of the way village, Karakeoy, strangers are a great curiosity and they were interested in everything about me—my clothes, my shoes, and especially how I made my hair stay up on my head. Soon little boys and middle sized boys came trooping into the yard to see the “hanum” (lady). By and by the Gregorian teacher came after his flock, for it seems they had all run away from school during the recess.

Christmas, 1905, in Hadjin.—Mrs. Giese, daughter of the founder of Tillotson College, became interested because we had taught at Tillotson, so sent us a box of presents, so there was a gift for each one. For the first time the church decided to keep December 25 as Christmas, so we were awakened very early by the girls singing carols. Then came church at 5.30 o'clock, and lasting nearly three hours. Then callers began to come and continued coming until dark. Mr. and Mrs. Martin and Dr. Hess received with us so it made it very much easier.

In the evening we had the tree for the girls, and had invited besides the families of the servants and the two pastors' families. The girls gave “The Ruggles Family” (of course translated into Turkish) and then they had their little gifts—and how happy they were, especially the new girls with their very first dolls.



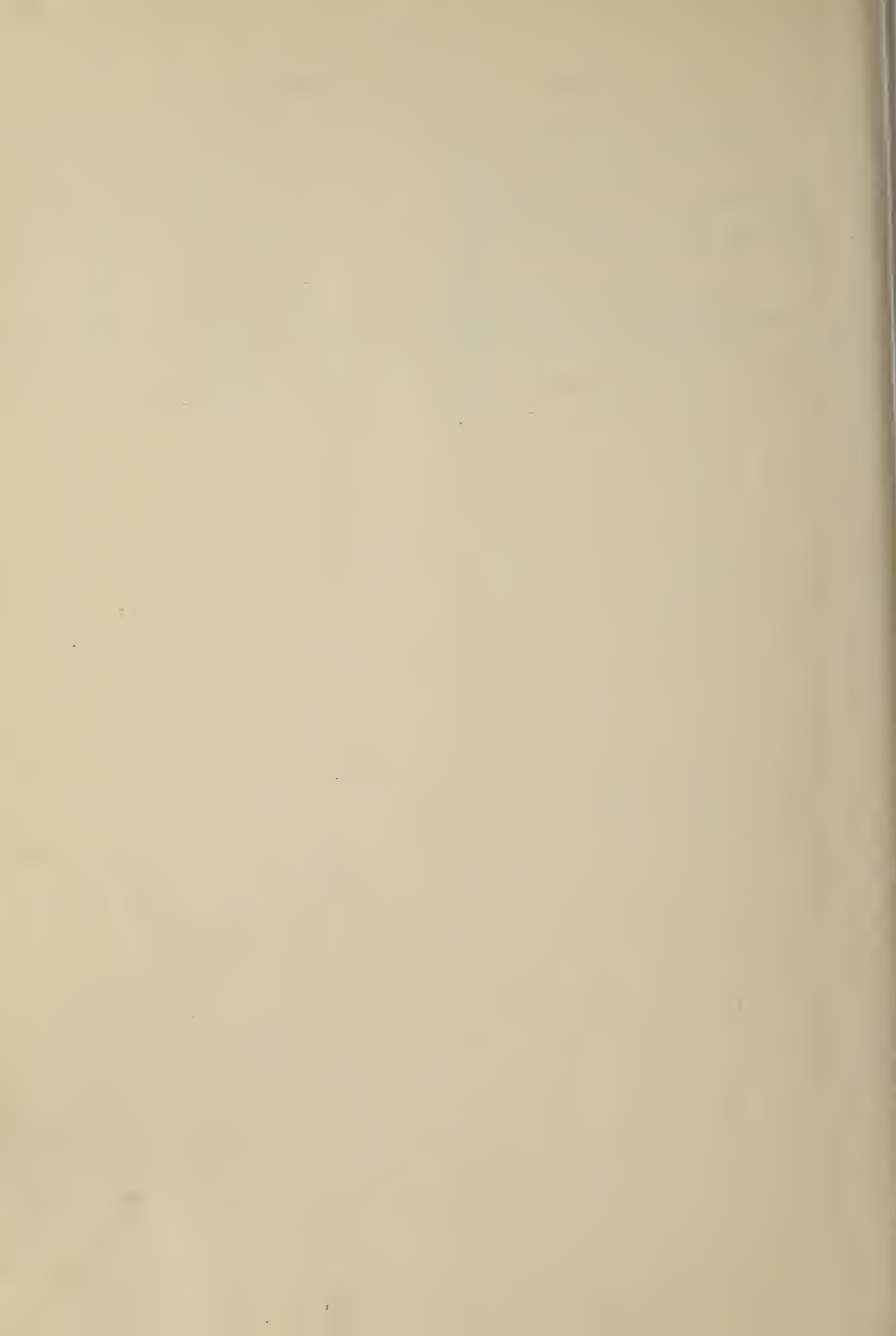
Woman's Board of the Interior

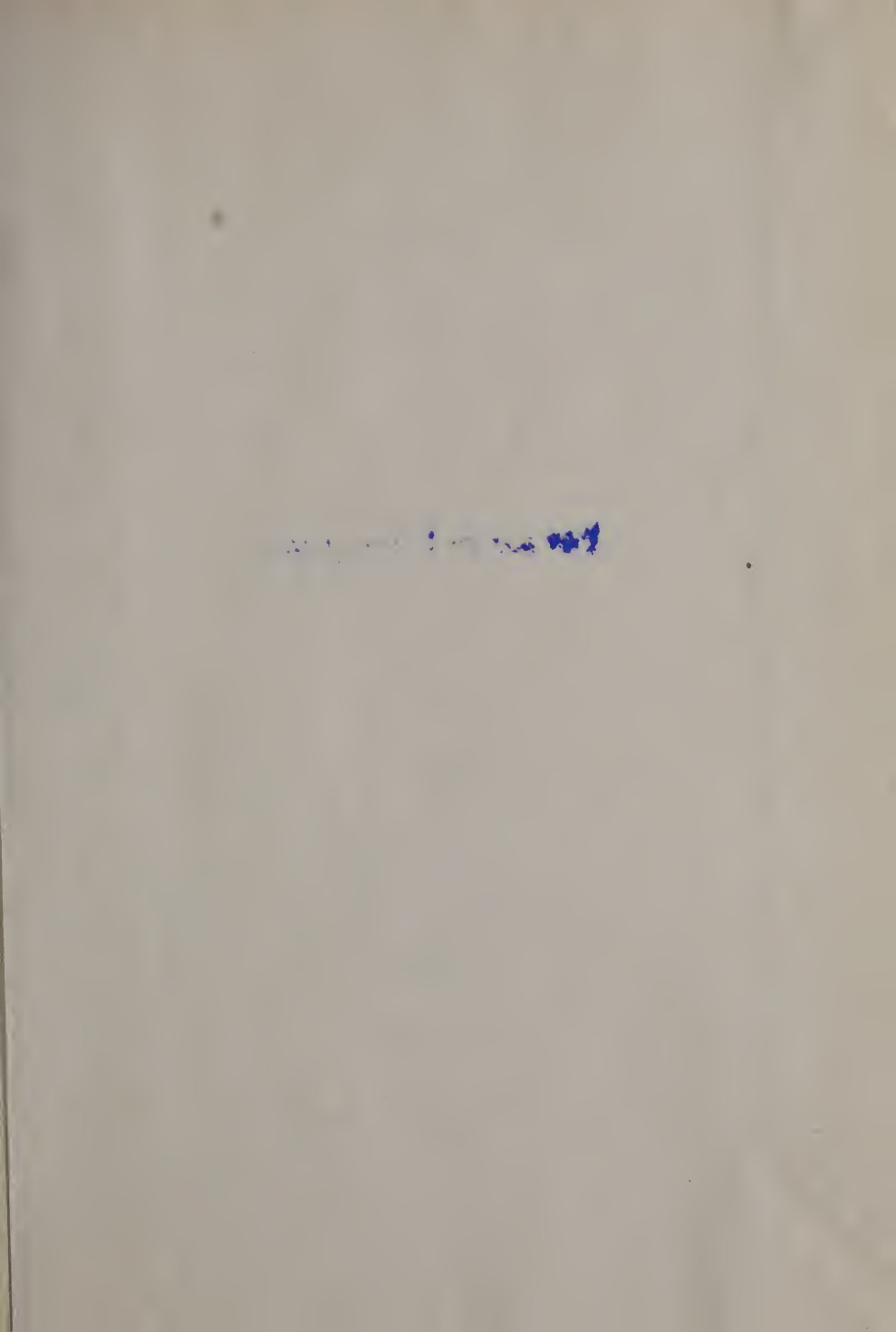
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1906

COLORADO	300 08	TURKEY	25 83
ILLINOIS	3,246 15	MISCELLANEOUS	250 00
INDIANA	38 65		
IOWA	262 27	Receipts for the month	\$6,259 62
KANSAS	153 65	Previously acknowledged	15,370 41
MICHIGAN	341 49		
MINNESOTA	571 66	Total since October, 1905	\$21,630 03
MISSOURI	270 26		
OHIO	357 63	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA	37 20	Receipts for the month	\$172 07
WISCONSIN	317 75	Previously acknowledged	272 51
MASSACHUSETTS	5 00		
OREGON	50 00	Total since October, 1905	\$444 58
TENNESSEE	32 00		

FRANCES B. SWART, Ass't Treas., *pro tem.*





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